# प्राचीन नेपाल

पुरातत्त्व विभागको द्वैमासिक मुखपत्र

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**Janak Lal Sharma**

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# The Dress Rehearsal of Anglo-Nepal War of 1814

-Shaphalya Amatya

Under the leadership of a young, ambitious, spirited and able Prime Minister General Bhimsen Thapa, the brave sons of Himalaya, the Nepalese got inspiration and encouragements to extend their boundaries. As a result in the year 1804 Gurkha power was at its zenith. It had touched Sikkim in east, Kangra in west and Tibet in north, but it had not come into rivalry with the other growing power, the phenomenon of the 19th century, British India.[1]

## Nepal's Policy of Aggressive Militarism

Bhimsen Thapa knew it well that sooner or later confrontation with the British was unavoidable. Therefore, military preparations were undergoing in Nepal to meet any foreseable events.[2] Anirudha Gupta has rightly observed, "A regime which squarely depended for its sustenance on an army, raised on a "war footing" could not sit at rest until it found new avenues of territorial expansion. Hence, failing in the Northern region, the army was sent to push the frontier further south.....[3] Dr. K. Majumdar opines. "It is political life of Nepal, when factions multiplied, animosities raged, blood frequently shed, the Nepalese maintained a uniform record of extending their Kingdom by arms and conquests. The first decade of the 19th century witnessed Nepal's territorial limit stretched from the river Tista in the east to the river Sutlej in the west, embracing a number of hill states on the Himalayas"[4]

Nepal exploited the weakness of the hill states to her west and occupied some of them. The Nepalese attacked Kangra on 1805.[5] Kaji Amar Singh Thapa was the commander of the Nepalese army in the western front. He anyhow wanted to capture Kangra fort, so he even pledged for British help to complete the seizure of Kangra.[6] But the Nepalese were not given any military aid to attack Kangra by the British. Instead the Britishers accepted the request of the Raja of Kangra to help him to expel the Nepalese.[7] When the Nepalese army attempted to capture the Kangra fort for the fourth time.[8] Samsar Chand, the Raja of Kangra, requested Ranjit Singh, the Sikh, ruler to help him against the Nepalese promising him to surrender the Kangra fort

as a gift for his help. Maharaja Ranjit Singh promised to help Kangra on his request but in reality he wanted to fulfill his inner desire of grabbing Kangra, which he did sometime later. The Nepalese then attacked Kulu and Mandi valleys.[9] Nobody could check Amar Singh Thapa; he seized some villages belonging to Raja Ram Singh, one of the Sikh Chiefs. In the beginning the Britishers did not take any part in his-sutlej affairs. They choose their policy of non-intervention. Actually they wanted a series of fight between the two mi-ghtiest and strongest races of Asia, the Gurkhas and the Sikhs-they wanted to weaken them just by watching them.[10] In any event, the powerful Sikh ruler acted as a serious obs-tacle to Nepal's expansion to further west. In fact, from 1805 to 1809 Amar Singh Thapa remained surrounding the fortress of Kangra. But he was forced to leave Kangra by the Sikh Army in August 1809. The Nepalese were ordered to remain in the west of river Sutlej. This news of the fall of Kangra fort in the hands of the Sikhs angered the Nepalese court. Amar Singh was blamed for it, which was partly true also.[11] To continue the western expansion Kaji Abhiman Singh was dispatched but it did not help the Nepalese to regain their lost position; they had to be contended with their position to the east bank of the Sutlej. Some historians are of opinion that attack on Kangra was in fact a grave mistake committed by the Nepalese because it exposed their inner desire of policy of expansion which roused the fear of neighbour-ing Indian States, which resulted into their non-cooperation during the Anglo-Nepal war of 1814.[12]

## Nepalese Encroachment on British territories

Bhimsen Thapa, who subesquently attained one of the greatest names in Nepale-se history and who can indisputably be called the first of the series of distinguished states-men to whom the present prosperity of Nepal is due was brain behind the policy of expansion.[13]

As soon as he consolidated his powers he began to search for a further outlet for his warlike energy. He at once saw the south where Nepal had common border with Brit-ish India. According to Mr. W. Brook Northey —" To encroach upon British territory, how-ever was a perilous undertaking, in view of the possibility of reprisals which might bring his country under British ascendancy — a contingency of which the Nepalese lived in prepetual dread. At the same time Bhim-sen had always regarded the East India company as his foe rather than his friend; but, in judging it by its somewhat timid and vacillating attitude towards Nepal during the previous thirty or forty years, he made the mistake of underestimating its power at this time. At any rate he decided to see how far it could go, and from 1804 to 1812 the Gurkhas pushed steadily southwards into British terri-tory, until by the end of that time no fewer than two hundred villages in the fertile Tarai and Tirhut had been annexed".[14] According to Mr. Ali Shah, " Nepalese had been encroach-ing upon the British foontier ever since 1787 but the East India Company was not in a position to retaliate, or to back its protests with force. The whole of the sub-continent was in various degrees of disorder. The Peshwa was only seeking his opportunity to turn aga-inst the British and the powerful Scindia and Holkar were in a continuous state of revolt. Further to the north, the redoubtable Sikh Emperor at Lahore was awaiting his hour, and the kingdom of Oudh, which impinged on Nepal, was isolated.[15]

According to Tuker- "Bhimsen could

now look around him. In India a British power in a position of some peril, all about it, India he saw was in ferment. The Mahratta confederacy was on the war path while Scindia and Hulkar were persecuting the Rajput principallties left over from the Turks expansion. The former was at grips with the brilliant commander, Lord Lake, have been heavily defeated near Delhi and was about to receive the *Coup de grace* at Laswari. Holkar was about to administer a beating at the Mukund Dara Pass to the small force under Monsoon, an operation which made a far greater noise in the India or its day than its insignificant scale warranted. But there it was; a widely reported defeat of the British forces. Soon afterwards, the Mahratta chiefs combined with Bhurtpore in an attack on Delhi, stoutly and successfully defended by Lieut. Colonels Ochterlony and Burn. Then came the British victory over Holkar at Deeg. Counterbalanced by Lake's repeated failures to capture the great moated fortress of Bhurtpore. Along the frontiers beyond Bihar and with Gyalior and other native states, the robber Pindari horsemen were making chaos worse confounded-Sikim, Garhwal, Kumaon, Sirmoor, the Doon, the long strip of Tarai were under the heel of Gurkhas. If anything, Bhimsen must have seen Nepal as a strong and progressing state and British India as one suffering from grievous wounds any one of which might, if inflamed, be fatal".[16]

Thus blocked in the west, the martial ardous of the Nepalese found an accentuated went in the south, where the British territory lay in tempting opulance. Border disputes were there from time immemorial and it became easier for both the parties to fight for it.

In 1801, the session of the Gorakhpore territory to the Company by the Nawab-Vazier of Oudh, had brought British India into direct contact with the Nepalese frontier. Nepal now started a deliberate policy of infiltration through the tarai, slowly absorbing village after village which was situated either in territory under dispute like Butwal and Sheoraj or British territory itself.

Though the border dispute between Nepal and British India was old and unsettled there was no violent conflicts and aggression upto the year 1804. In 1804, Nepal annexed Butwal when the Raja of Palpa was deposed from his kingdom. The Dewan of Palpa entered into an agreement in the meantime with the British Government against Nepal and encouraged the Britishers to demand Butwal as their territory. In fact the Nepal Government had long ago occupied Sheoraj and had been gradually occupying Butwal. Nepalese Soldiers had captured Butwal already by 1806. Against this the British Government sent lot of official protests to Nepal Darbar. In reply to all these correspondence the Raja of Nepal said that he did not wish to commit any aggression in the territory of Hon'ble Company's territory. He proposed to settle the dispute peacefully.[17] This dispute on Butwal and Sheoraj continued upto 1814, which played the role of a spark in the war between Nepalese and Britishers in 1814–16.

Apart from this, the Company Government and Nepal Government came into conflict in many places. In the extreme east, the Gurkhas were said to have occupied the Zamindari of Bheemnagar, in subversion of the proprietory rights of the Zamindar and the soverignty of the Company in the year 1807.[18] The Magistrate of Pornea made representation to the Nepalese Officers at Morung with no effect. But reports against continued encroachments of the Officers of Nepal in the District of Morung were still coming and at last the Nepal Raja wrote to the Governor

General that he had sent Sirdar Guj Singh to adjust the disputes respecting the lands in Bheemnagar.[19] But very soon the problem of Bheemnagar was solved and those villages wgich were taken by the Nepalese were restored to their rightful owner.[20] Then Sirdar Guj Singh was directed to withdraw from that land of Bheemnagar.[21]

In the district of Tirhut also, Lord Moira alleged that innumerable cases of encroachments had taken place, some as old as the year 1787.[22]

In the year 1811 the disputes of Saran was also quite serious. The Raja of Nepal made a complaint to the Governor General stating that on January 27, 1816, between the hours of nine and ten in the district of Saran had sent to the Pergunnah of Rautehat armed sepoys, numbering 1600, who fell upon the said Pergunnah, killed Lochan Gir, Tehsildar of the place, Bhakta Ray, Bechoo Singh Zamindar, and nine sepoys belonging to the subah and carried off all properties and treasures of the Nepal Government.[23] The Raja of Nepal demanded severe punishment for Bir Kishore for his crimes. The magistrate of Saran, in reporting these occurances had blamed the Nepalese as being the aggressors. In the correspondence which ensured with the Raja of Nepal on this occasion, the two states agreed to depute officers to the spot and fix the boundaries. The Raja of Nepal deputed Kaji Rundeep Singh and Sirdar Parasran (Parasu Ram) Thapa as his representatives.[24] Later on Raj Krishna Pandit was also deputed.[25] The Company's Government entrusted the conduct of the enquiry to Mr. Young who, on his arrival at the frontier, found that the Nepalese had actually taken complete possession, not only of the villages which formed the previous subject of dispute, but of other villages also making a total of twenty-two villages. Nothing could be decided by this commission and the Britishers began to reinforce Bettiah Battalion under the command of Maj. Paris Bradshaw to recover by arms the lands usurped by the Nepalese on the frontier of Saran and Maj. Bradshaw was also deputed to take up the case of Saran after completing the investigations in Butwal.[26]

The immediate casus belle of the war was the dispute of Butwal and Sheoraj of the north of Gorakhpur district, "The desire of the barons of Nepal to extend their ways over the Zamindars of the plains and tap this convenient source of income, for whatever the pipers might tell of glory in the field, it was the share-holders in London and the Court in Kathmandu that called the tune".[27] In fact the Company Government wanted to control Butwal and Sheoraj since the beginning of the 19th century when they said that the mighty Gurkha power was increasing tremendously. They knew the importance of it both politically and commercially and they also knew that Nepal can be penetrated easily if needed in future from this direction.[28] As we have already stated that Sheoraj was already under the Nepalese and Butwal was partly controlled by them but the Raja of Palpa was against the Nepalese and he encouraged the Company Government to claim Butwal as their own.[29] In fact these two Zamindars had always been held by the Raja of Palpa in the hills. There was, however, some sort of suzerainty exercised over them off and on, by the Nawab Vizier. On the other hand, the Nepal Government also exercises control over Palpa. When in 1801 the Nawab of Oudh ceded the Gorakhpur territories it began to claim Butwal also as its dominion. After the cession of Butwal to the company by the Vizier, a settlement was made by the collector of Gorakhpur with the representative Raja Prithvi Pal Singh, the herediatory Raja of Palpa who himself was at that time

a prisoner at Kathmandu. A regular commitment was entered into that the rent of thirty-two thousand rupees per annum should be paid to the British Government for their lands. During that time no objection was raised to this arrangement by the Gurkha Government. On his return from Kathmandu, the Raja of Palpa confirmed the act of his representative and acknowledged his obligations to pay the rent of Butwal to the British Government. He was shortly afterwards called back to Kathmandu, presumably for his agreeing to pay the rent of Butwal to the British Government instead of the Gurkhas, and was put to death after a short period of imprisonment. His family retired into Gorakhpur, provision being made for them by the British Government while their lands in Butwal were managed by its officers. In 1804, the Raja of the Nepal made the Raja of Gulmi as the head of Butwal as representing their former tributary the Raja of Palpa. The British Government protested against it. The British Government also demanded the proofs of the possession of Sheoraj from Nepal Court. The Nepal Court neither evacuated Butwal nor sent any proofs. A reminder was sent to the Raja of Nepal in January 16th 1809 calling on him to withdraw his troops from Butwal and allow to establish the British authority there, and that otherwise more serious measures would have to be taken.[30] In 1811 the Magistrate of Gorakhpur complained of encroachments by the Gurkhas in lands adjoining Butwal and Sheoraj. As the conflict was increasing day by day both the Government thought it quite essential to and settle the outstanding disputes on the spot. To represent the Company Government Maj. Bradshaw was appointed as Commissioner.[31] The Nepalese Commissioners were joined by the Nepalese vakil Krishna Pandit and his brother Raghunath Pandit. Both parties produced their proofs, documents and papers in their favour. But Maj. Bradshaw remained adamant and never tried to come into settlement. He could not be convinced by the Nepalese Commissioners. As their design was to wage a war they were collecting lot of information about Nepal's politics, economy and strength from the very beginning and thus ultimately they decided to fight.[32] At this stage Bradshaw concluded the proceedings without. the consent of the Nepalese Commissioner and reported to his Government that the investigation had proved the rights of the British Government to both the Taluks of Butwal and Sheoraj. This made Nepalese Commissioners very furious and felt humiliated. Actually Maj. Bradshaw was encouraged by his Government not to come into any aggrement with the Nepal Government. He was also directed to be prepared to expel the Nepalese if they refuse to withdraw or delay in withdrawing from the territories which might be proved to belong to the Company.[33] His attention was therefore mainly to fight with the Gurkhas. At the same time he sent a detailed account of nature, strength and disposition of Nepalese forces in Butwal and Sheoraj. On April 11, he reported to the translation of the description of the place by a sepoy who had journeyed to Amar Singh's residence.[34] He also suggested for the movements of the two companies of sepoys from Gorakhpur to Lotun, to take action if necessary in future against Nepalese, and reported to the Commander-in-Chief the strength and description of the Nepalese in the Tarai and the garrisons at Nuvakot and under Amar Singh Thapa.[35]

On June 18, the Company Government sent its considered answer to the above Communication from Major Bradshaw expressly stating that the right of the Honourable Company to the taluks of Butwal and Sheoraj had been established, and the notification to

this effect would be made to the Raja of Nepal which would be supported by arms if necessary. The Government also thought that it would be inexpedient to permit the Nepalese to retain any portion of the lands to which the right of the Company had been established. At the same time the Adjutant General Mr. Pagan was asked to request the Com.-in-Chief to take into consideration the military arrangements which might be required to recover and maintain Butwal and Sheoraj by force of arms if necessary.[36] As they could not come into any decision war became evident. The Raja was asked to withdraw his officers from the lands in dispute and to renounce his claims to them. At the same time 3 companies of regular infantry and three companies of the Bettia local Corps were sent to support Maj. Bradshaw, who was asked, after allowing sufficient time for the receipt of an answer from the Raja of Nepal, to proceed.

The Nepalese Cammissioner left the frontiers peremptorily asking Maj. Bradshaw to withdraw from the 22 villages which had been earlier handed over to him in trust pending decision of the investigation.

But suddenly a detachment of seventeen companies of sepoy with the guns was formed under the command of Lt. Col. Richardson to occupy and hold Butwal and Sheoraj. Gen. Wood with five Companies and two field pieces from Lt. Col. Richardson's detachment marched in support of the measures of the Magistrate of Gorakhpur against the Nepalese.[37] In the last week of April, 1804, Mr. Martin, the assistant at Gorakhpur, directed the persons whom he proposed to establish as police officers in the taluks of Butwal and Sheoraj to advance and to establish their Thannas at the places already determined. The Nepalese officers resisted this procedure and the Thanadars retired to British territory. At this the Magistrate of Gorakhpur requisitioned the troops that had been sent to Lotun for this purpose and they marched into the disputed lands without opposition. The Nepalese troops retired as the Company's troops advanced. The police Thanas were then established at the places fixed for them, under the protection of the troops. To avoid the worst summer in the Tarai during May, the British troops were ordered to Gorakhpur. This situation was exploited by the Nepalese to attack the Thanas in Butwal on 29th May 1814 and occupied the whole of Butwal. The last straw was broken by the reply of the King of Nepal to the letter of the Governor-General which was received by the later on the 12th August 1814. In that letter, the King of Nepal requested the Governor-General to instruct Major Bradshaw to restore twenty-two villages and other lands occupied by him, adding that otherwise his government must take measures for the security and protection of the country of Nepal, for which it was its duty to provide. After that correspondence with the King of Nepal was stopped and the first step towards war was taken by the Governor-General by prohibiting all commercial intercourse between the British and the Nepalese.[38]

In the western frontrer although General Ochterlony was advised and ordered by the Company Government "to refrain from any interference within the hills," he was determined to check any further expansion of the Nepalese in the east 'of Sutlej.[39] In the meantime both the Britishers under General Ochterlony and the Nepalese under General Amar Singh Thapa tried some futile attempts of negotiating some problems peacefully but these

attempts were foiled. It seems that the Company Government was now intent on war and had discarded any peaceful solution altogether. They started collecting informations of military importance on Nepal from different sources.[40] In this way the relations between the two states gradually degenerated into one of open hostility. The traditional suspicion towards the Britishers, the rude conduct of Major Bradshaw to the Nepalese Commissioner, [41] and the breach of faith of the Britishers by not returning 22 villages which had been earlier handed over to them in trust and the arrogant policy of the British imperialists to occupy Nepal compelled the brave sons of Asia, the Nepalese, to defend their country. Discussions were held at Nepal Durbar to decide the future policy and action towards the British Government. The Raja of Nepal posed the question of war before the Durbar when it became almost inevitable and the discussions that followed showed two distinct opinions, one in favour of war the other against it. Although the war party influenced the decision of the Durbar, yet Raja Guru Raghunath Pandit did not hesitate to point out that "there was no enjury done to Nepal that called for an appeal to arms".[42] What Raj Guru Raghunath Pandit considered as a injury to the nation is not clear here. When a peaceful settlement could not be concluded the war was essential and on the other hand the direct penetration of Britishers in Nepal and breach of trust of 22 villages all compelled the Durbar to decide in favour of war. Mr. Chaudhary is also not correct in his statement that the decision to go to war on the boundary disputes was mainly due to Bhimsen Thapa's confidence in the fighting strength of the Gurkhas.[43] Because Bhimsen was not only a warrior and able general, he was a shrewd statesman and diplomat also, when he saw that the Britishers were not in favour of peace he decided in favour of war, because there was no other alternative. Dr. Regmi has aptly pointed out that "Nepal was facing a foe who was determined to fight it out, and achieve the ends sought".[44] Ultimately the war was declared on 1st November 1814 by Gov. Gen. Lord Moira.

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38. For details see:–

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b) D. R. Regmi, No. 5 A, pp. 254–96.

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40. They were also provoking the Nepalese by seizing the disputed areas by force. For more details see (a) D. R. Regmi No. 5A, p. 293. (b) B.D. Sanwal, No. 10, pp. 118–33,

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# The Birth Place of Lord Buddha

— Babu Krishna Rijal

## Historical Prelude

Nepal is proud of Lumbini, where Lord Buddha, "The light of Asia", was born in sixth century B. C. The location of Lumbini is in the western Tarai of Nepal with latitude 27°28' North and 83°16' East. In sixth century B. C. the landmass of the Tarai in the present Lumbini Zone was occupied by the two ancient tribes called 'Sakyas' and 'Kolias'. The site Lumbini, before the birth of Gautam Buddha, was a pleasure garden entertained by the people of two kingdoms– the Sakyas of Kapilavastu and the Kolias of Ramagrama. The Sakyas and the Kolias were bound by matrimonial alliance, thus related to each other.

The earliest reference of Lumbini as the birth place of Gautama Buddha is found in the classical Buddhist text, *Suttanipata*. The text mentions that "Buddhistta, the excellent pearl, the incomparable is born for the good and for a blessing in the country of Lumbini. Therefore, we are glad and exceedingly pleased, *Lalitavistra* and other Buddhist literatures mention that Gautama Buddha was born in Lumbini during the full moon day, in the month of May. At the time of the birth of Lord Buddha Lumbini Garden was bloomed with various trees. The humming of bees and the sweet warblings of birds magnified the natural scenery of Lumbini. It was a pleasure resort called *Pradimoksha Vana* and comparable to the *Chittalata* Grove of Indra's paradise in the heaven.

The famous story of Gautama Buddha's nativity is that while Mayadevi, the mother of Buddha's was going to Devadaha from Kapilvastu, she got the labour pain at Lumbini. The pangs of labour caused her to stand against the trunk of a tree with raised hand. A male child came forth from the right side of her armpit and walked seven steps towards north and proclaimed the fallowing words. "I am the formeost of all creatures to cross the riddle of the ocean of existence. I have came to this world to show the path of emancipation. This is my last birth and hereafter I will not be born again."

Buddha's attachment to Lumbini was great. He visited to Lumbini and Kapilavastu several times as a great sage. He was obliged to Sakyas and used to say that "service to relatives is a blessing." Buddha's eloquence of the purity and the contemplative virtue of

the pilgrimage to Lumbini is seen expressed in *Mahaparinirbana Sutra*. From his death bed Buddha had advised to all the faithful followers and lay devotees to visit Lumbini for spiritual efficacy an aestheatic contemplation.

It is thus Buddha's impetus that caused Lumbini to develop as a centre of pilgrimage. After the great demise of Buddha, Lumbini was no more a pleasure resort entertained by young couples, but a centre of pilgrimage for contemplation or for a spiritual efficacy. It is visited by royalities, scholars, and lay devotees from all over the world. The exact spot of the birth of Lord Buddha was developed as a temple site with many votive stupas and monastaries, whereas towards a few hundred yards south–west a pilgrim villages with a few hamlets and cottages emerged to accomodate the pilgrims and the tourists. This evidence is corroborated by the excavation of 1970–71 A. D.

Little more than two hundred years after the time of Buddha, Mauryan Emperor Asoka visited Lumbini and resumed the legendary fame of the site. The royal entourage of Asoka was conducted by Venerable Upagupta. The pilgrimage of Asoka had started from Patna. He came to Vaisali and took the route to Lumbini via Rampurva Arreraj, Lauria-Nandangargh, Tribeni,Parasi, Bhairawa. The travel route of Asoka is marked with monolithic pillars. From Lumbini the royal entourage of Asoka proceeded towards Kapilavastu. Here, the birth places of Kanakamuni and Krakuchhanda Buddhas werc shown to the King and he commemorated the spots with the Asokan pillars. The highway connecting Magadha with Kosala use to run through Kapilvastu, Lumbini and Ramagrama. The ancient area of Kapilvastu to Ramagram, at present, is incorporated by three districts of Nepal–Taulihawa, Rupendehi and Nawal Parasi.

Asoka's pilgrimage in the Buddhist sites is narrated in *Divyavadana*. Here Asoka says to Upagupta "It is my desire Sir, to visit, honour and mark by sign for the benefit of remote posterity all the spots, where the Blessed Buddha has sojourned." Asoka's belief in the spiritual efficacy of the pilgimage in Buddhist sites is appreciated by Upagupta. He said "Gracious are your intentions, O King, I myself will be your guide". This is how, Venerable Upagupta conducted the royal eatourage. At Lumbini, Upagupta pointed a tree with right hand and said "Behold, O merciful King, this is the spot where Sakyamuni Buddha was born." Asoka saw the tree with over–whelming joy. He foldded his palms and prostrated with deep devotion. He worshipped the spot, installed a commorative pillar with a sign of horse on top. The inscription of pillar says--It is Lumbini village where Lord Buddha was born. The King gave away one hundred thousand gold coins in charity. He is also said to have constructed a few votive stupas to remind the folk memory occured during nativity events. From Lumbini, Asoka went to Kapilvastu enroute to Sravasti, in Kosala.

The famous pilgrim to visit Lumbini after Asoka was a Chinese monk Fa–hien. In the first decade of fifth century A. D. he reached Lumbini. His travel account of Lumbini is scanty and vague. He saw here a few legendary monuments and the tree under which Buddha was born. He also saw the water pool where Mayadevi had taken bath before giving birth to Lord Buddha.

The second most important pilgrim from China to visit Lumbini was Hiuen–Tsang. He came to Lumbini in seventh century A. D. The travel account of Hiuen–Tsang is more

in details. At Lumbini, he saw the bathing pool, Ashokan pillar with a horse-capital and votive stupas built to mark the event occured during nativity period of Lord Buddha. He saw the oil river flowing towards east of the tree, under which Lord Buddha was born.

The revival of Hinduism and Muslim invasion in India caused the total negligence of the Buddhist sites. Great Buddhist pilgrim centres slowly covered and shrouded into bushes and remained obscured for a long time. However, Lumbini and Kapilvastu are visited by the Malla Kings of Western Nepal. Ripu Malla visited Kapilvastu and Lumbini in 1312 A. D. and engraved his name on the Asokan pillars in Lumbini and Kapilvastu. A few more names of the pilgrims visiting Lumbini could be seen engraved on Asokan pillar, but no precise efforts of reading is made so far.

## Archaeological Persuits

After the consolidation of British power in India, during 18th century the British rulers were attracted towards the cultural heritage of their Indian colony. The "Royal Assiatic Society was formed in Calcutta by Sir William Jones in 1784 A. D. Its aim was to promote the history and antiquities, arts, sciences and literature of Asia. The activity of this institution heralded the age of cultural renaissance in India as well as in the neighbouring countries. In 1837 James Princep discovered the key to the Brahmi alphabet. The decipherment of the Brahmi script helped archaeology to free itself from this antiquarian and literary affiliations. Sir A. Cunningham organised a country wide survey of archaeological remains in India. He followed the foot steps of the Chinese pilgrims and relocated many Buddhist remains in a vast area stretching from Gaya in the east to the Indus in the north-west and from Kalsi in the north to the Dhamnar Cave in the south.

But unfortunately for Nepal, the rulars Rana of that time kept the country closed to the foreigners. No archaeological activities were allowed. The pioneer archaeologists could not locate the birth place of Buddha. They could not explore Nepalese Tarai and have to Calculate the location of Lumbini, Kapilvastu and Devadha in the Basti Disdrict of India. In Buddhist literature it is mentioned that "Kapilvastu is situated near the Himalayan Mountains in the Madhyadesa". But as there was no map of the Tarai, so was not easy to explore the region. It was only by accident that in 1893, Major Jaskaran Singh of Balrampur announced in newspaper to have seen an Asokan pillar with inscription in the Nepalese Tarai. In 1895 Dr. Fuhrer was deputed to take its estampages. Dr. Fuhrer could not discover the said Asokan pillar but found a new pillar at Niglihawa. This discovery raised high hopes in the right location of Kapilvastu. Therefore he was again deputed to explore in the Nepalese Tarai. In 1896 Dr.Fuhrer discovered two more Asokan pillar one at Rummindehi and another at Gotihawa in Kapilvastu. Thus, the discovery of three Asokan pillars by Dr. Fuhrer in 1895/96 at once conformed that Gautama Buddha, the Apostle of Peace, was born in western Nepal and his birth place was known at present as Rummindehi. His Royal palace is in Tilaurakot near Taulihawa. After the right location of Lumbini and Kapilvastu by Dr. Fuhrer and P. C. Mukhajee in 1896-98 A. D. the Kolian stupa of Ramagrama, was discovered by Dr. W. Hoey at Parasi on the bank of the river Jharahi.

The discovery of three very important Buddhist sites in western Tarai of Nepal during the last decade of 19th century was

taken by the Oriental Congress as "one of the most important discoveries of the century". P. C. Mukherjee was commissioned by Indian government to verify these discoveries. The Rana Government of Nepel, though conservative, took the achievements with highest opprobations and decided to sanction a scheme of further exploration. P. C. Mukharjee published his excavation roport with accurate description, illustrated plans, drawings and photographs in 1901.

## Early Archaeological Activities in Lumbini

On 11 March 1899, P. C. Mukherjee came to Lumbini. He saw here two mounds–the temple mound where Mayadevi temple Asokan pillar and many votive structures scattered in ruins. To the south–west of the temple site there was a mound of the ancient Lumbini village, where the King Asoka had given away one hundred thousand gold coins in charity. The aim of P. C. Mukherjee exploration was limited to the area around the ruins near Asokan pillar and Mayadevi temple. The temple mound as seen by P. C. Mukherjee, was a rectangular plot of elevated ground about 300 ft. to 400 ft. in size and raised from 10 to 20 ft. above to surface of the surrounding plain. The top of the mound is formed with ruined temple and enshrined broken sculpture called Rupadevi. The local people came here with regular offerings and the sacrifices of goats, pegions and fowls where made. The main sanctom of the shrine is lately repared and dwrafted into an ugly shape qy a Sadhu.

The entrance to the sanctum is from the east and after gefting down a few steps in a collection of broken sculptures of antiquity are enshrined as Rupadevi. The chief sculpture enshrined was a head less panel. P. C. Mukherjee saw the detached head portion of the panel kept in debries outside the sanctum. He lifted that past and joined to its original panel. When the head portion was fixed with the nativity scene of Buddha with Mayadevi holding the branch of the tree was clear. P. C. Mukherjee also noticed the bell shaped capital of Asokan pillar broken into the halves and stored in the temple compound. After clearing the temple debries P. C. Mukherjee was able to draw the plan of the ante-chamber of ancient Mayadevi temple built over the earlier subsidiary structure which possibly was the Mauryan complex. The outer wall of the ancient temple was built with a bay of masonry in carved bricks, forming Sapta–Ratha temple in plan.

Thus the keen observation and the judicious archaeological activities of P. C. Mukherjee in Lumbini, revealed the existence of a magnificient Mayadevi temple with carved bricks, completed panel of Nativity sculpture of Buddha, and the Asokan pillar standing on its original position, enclosed with brick walls raised in different periods. A few ruins of votive stupas were also excavated by him around Mayadevi temple.

The major works of excavation in Lumbini were conducted under the partronage of General Kaiser Shumsher J. B. Rana during 1932–39. But the excavation carried with levelling methods caused a great damage to the site. The ground below the foundation of several monuments were laid opened to maintain the lowest level of the site. Several super structures of defferent periods were destroyed and therefore at present it is very difficult to date and correlate one structure with another as many subsidiary structures which were already destroyed.

Proper conservation of exposed struc-

tures were not carried out for a long time. Their is neither any record nor any report of the excavation of the time of General Kaisar Sumsher available. Only some utilitarian works like providing a high paltform around Mayadevi temple and enlarging the Sakya Tank with successive terraces and brick vener was to his credit. He put iron fence around the Asokan pillar. He built some rest houses to accomodate the pilgrims.

After long interlude, Mrs. Devela Mitra of Archaeological Survey of India came to Lumbini in 1962 for archaeological exploration. She tried to check the base of the Asokan pillar possibly to be conformed that it is in its original position. She took the photographs of the excavated antiquities dumped in the kitchen of the Buddhist monk since a long time. Some very important antiquities were brought to Kathmandu. She published her report in 1972 A. D.

## Recent Archaeological Activities

The first scientific excavation in Lumbini was conducted by the department of the Archaeology H. M. G. Nepal in the year 1970–71 A. D. The aim of this excavation was to locate the site of ancient "Lumbini village" mentioned in the inscription of Asokan pillar situated to the west of Mayadevi Temple. The second object was to prepare the plan of the exposed structures around Mayadevi Temple for future conservation. Our last interest was to plot the potential habitational area of archaeological sites around Telar River.

The archaeological investigation in the second mound around the old guest house proved that the earliest human habitation in Lumbini started during sixth century B.C. The stratigraphy of the human habitation was divided into ten successive layers and the pottery types were mainly N.B.P. in the lowest level and red were in the upper startums. A trace of mud a terracotta ring well and some antiquities liest dating to the period of 6th centruy B.C. were encountered at the lowest level. In the upper level a circulation human burial two brick wells and a large number of Kushana figurines were excavated from the havitational mounds. A terracotta plaque mould of Lord Buddha in the Earth Touching posture was also discovered in the excavation. On the basis of the carved brick structures in the mound on and the terracotta plaque mould of Lord Buddha in mound a two clearly show that the sequence of culture in Lumbini dates from the time of Buddha to the Gupta period.

The structures hallowed in the memory of Lord Buddha from the earliest time up to medieval period are seen scattered in Lumbini around the area covering 16,081 square yards. Most of the important and interesting edifices were however enclosed and protected within the barbed wire since 1970–71 they were left without any archaeological conservation since 1939. Therefore, many of them are distintegrated and ruined not only by the tropical climate of the Tarai but also due to the constant brick robbings by the ignorant villagers for making ovens to perform the praxis vow called Karaicharan. Since 1975,regular annual archaeological activities were devised by the Department of Archaeological in coordination with the Lumbini Development Committee.

The main of the archaeological activities in Lumbini were to avoid further damage of the already exposed structures. In consonence with the aim restoration works are also carried out. Archaeological excavation was limited and carried out only to complete the restoration programmes.

The implementation of the conservation activities in Lumbini around Mayadevi temple resulted the repairment of many ruined structures. Many succidous monumental towards east–west and north side of Mayadevi temple were brought to its original stage. Several votive stupas were repaired. Some dilapidated wall of monasteries were strengthened. A new monastery towards the south of Mayadevi temple was excavated, the weeds and vegatation overgrown in the entire structural area were cleaned. The extensive scrappings around Mayadevi Temple have revealed many new structures which were hitherto unseen in the history of Lumbini.A new revised structural plan of the monuments around Mayadevi Temple was prepared to represent those unseen structures.

During the exploration activities in Lumbini a new well wtth various animals, birds an dother votives engraved on the bricks was discovered in the nursery field. This well is dated to the Kushana period. However, three more such type of the new wells were discovered during the archaeological activities in 1970-71. The well discovered in 1983, is more elaborate and exposed up to the bottom course. The new well is made with 29 course of the solid concave bricks with the marks like elephant, horse, boar, palm tree counch etc.

The bottom of the well contains a few Kushana spouted pots and a facated pot used for Naga worship.

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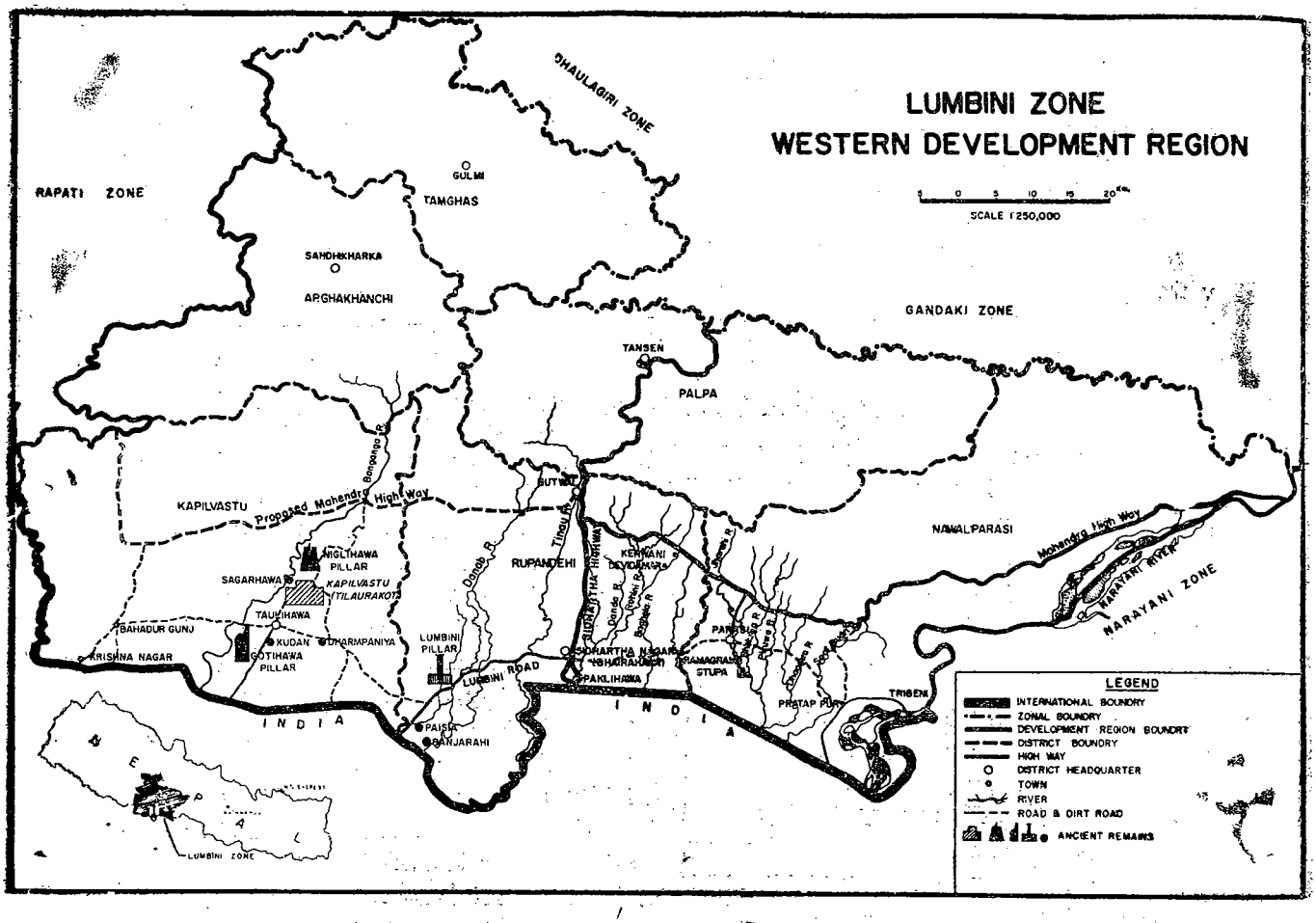
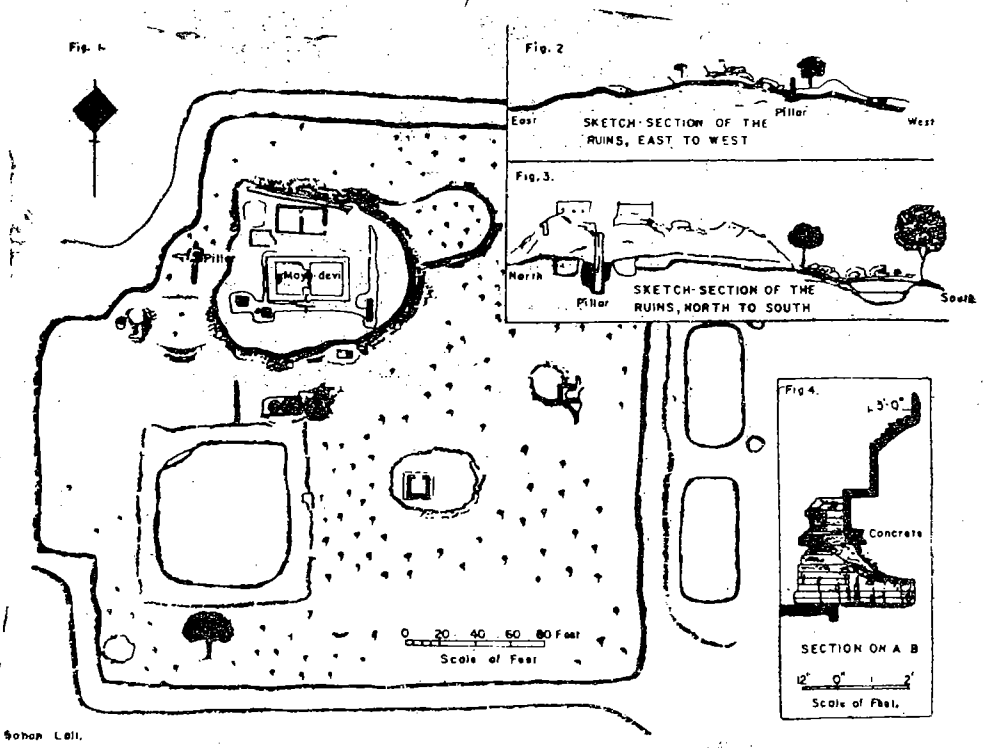
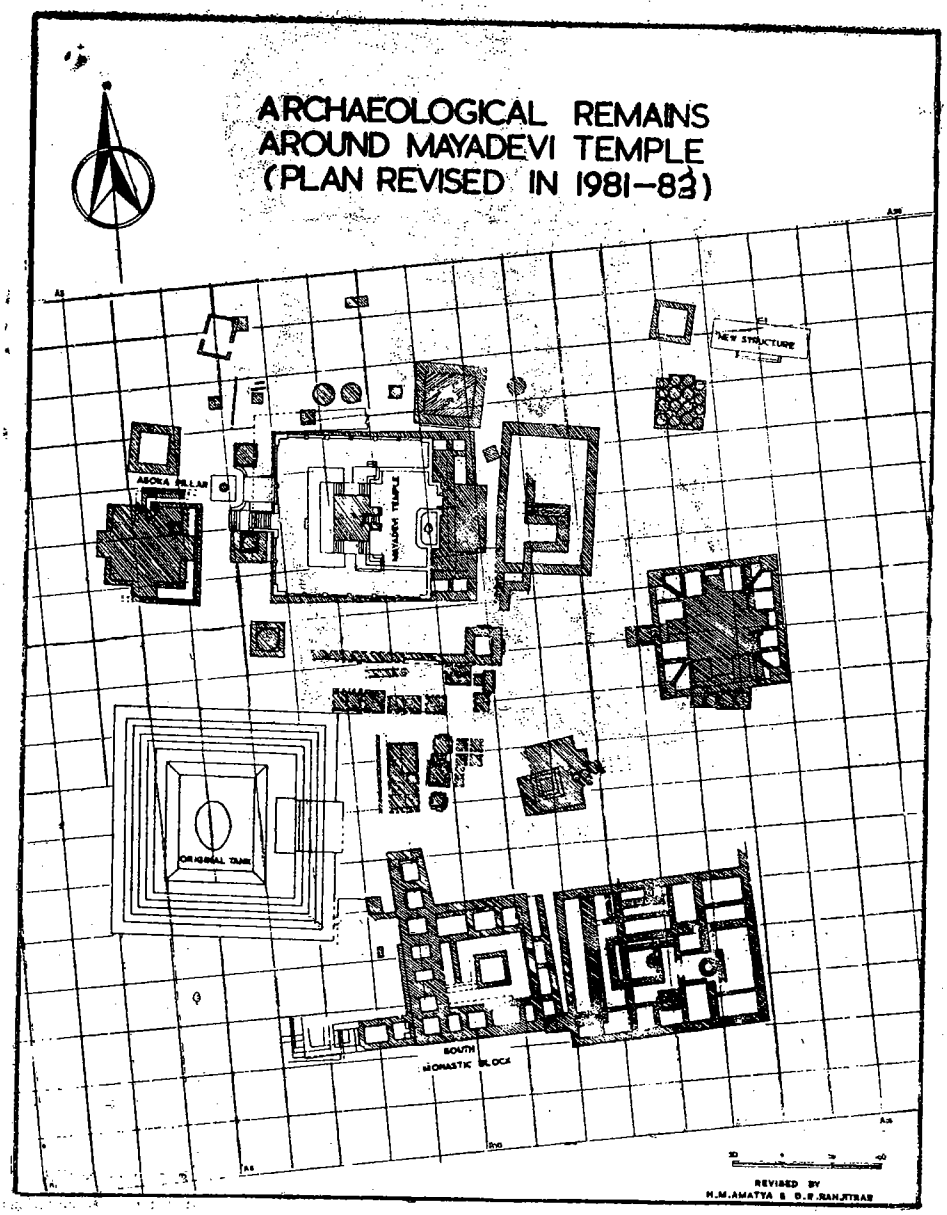


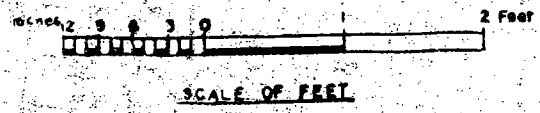

Sohan Lall,
Draftsman.

GENERAL PLAN OF THE RUINS
AT RUMMIN-DEI

P.C. MOOKHERJI,
Archeologist.

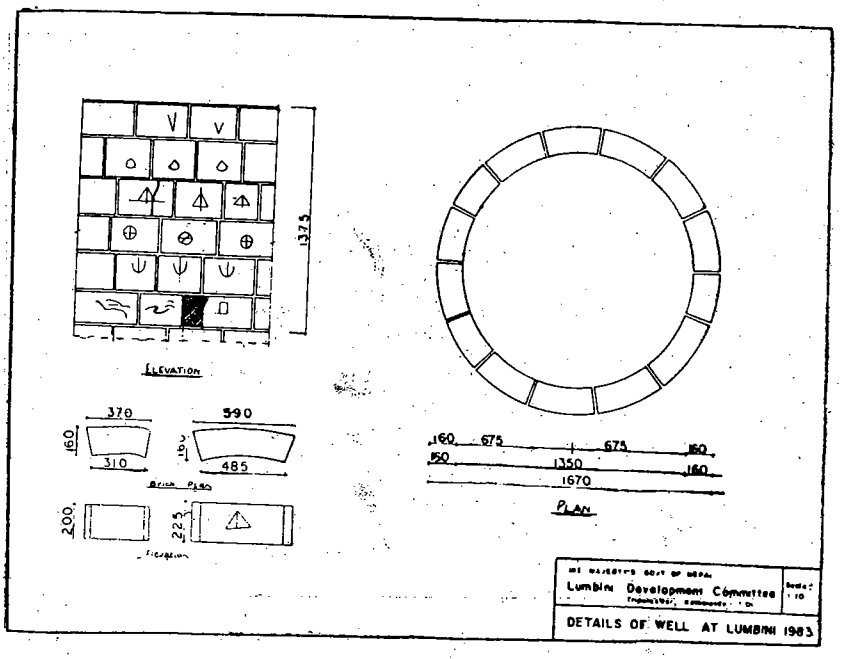

ARCHAEOLOGICAL REMAINS
AROUND MAYADEVI TEMPLE
(PLAN REVISED IN 1981-83)
NEW STRUCTURE
ASOKA PILLAR
MAYADEVI TEMPLE
ORIGINAL TANK
SOUTH
MONASTIC BLOCK
REVISED BY
H.M.AMATYA & D.P.RANJITRAM

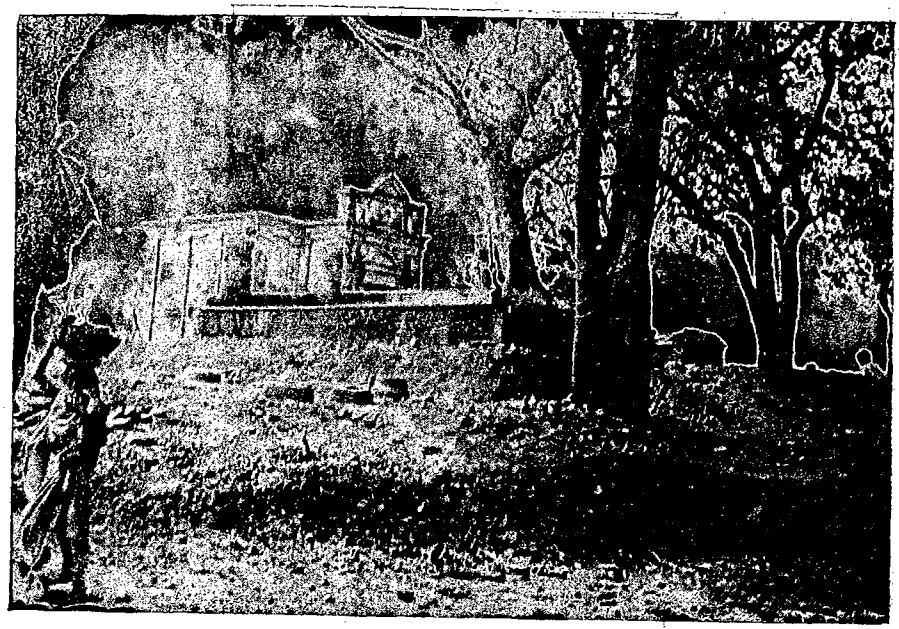
MAYADEVI




SCALE OF FEET

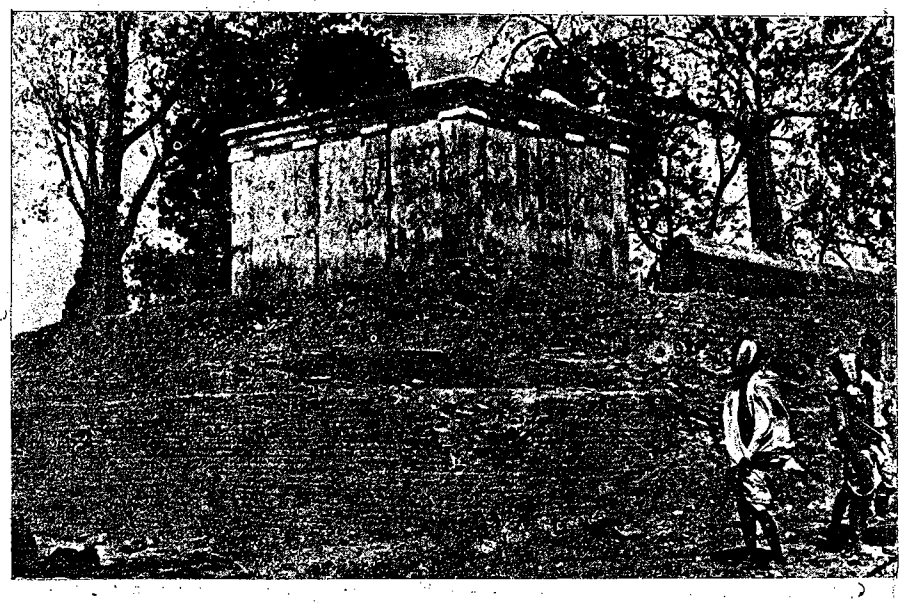
P. C. Mookherji.
18-3-99 Archeologist.



*Courtesy : Kaisher Library*

*General view of Mayadevi Temple 1933-39*

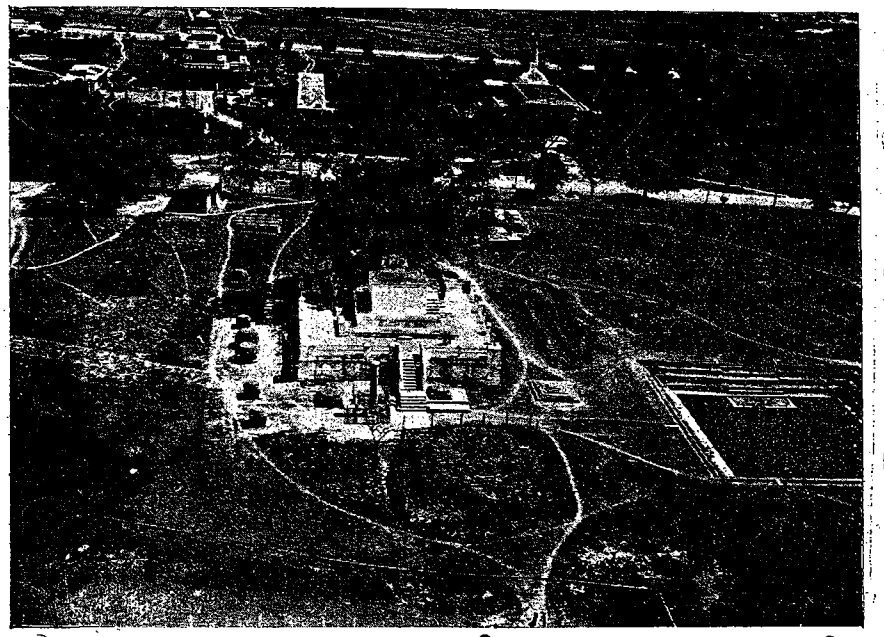


*Courtesy : Kaisher Library*

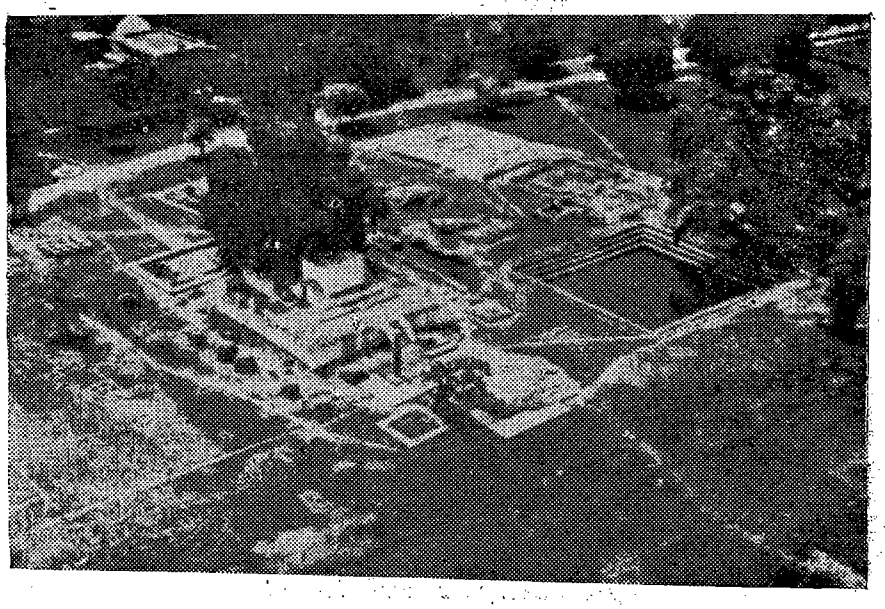
*A) Excavated Mayadevi Temple 1932-39 (S. W. Corner)*

*Courtesy : Kaisher Library*

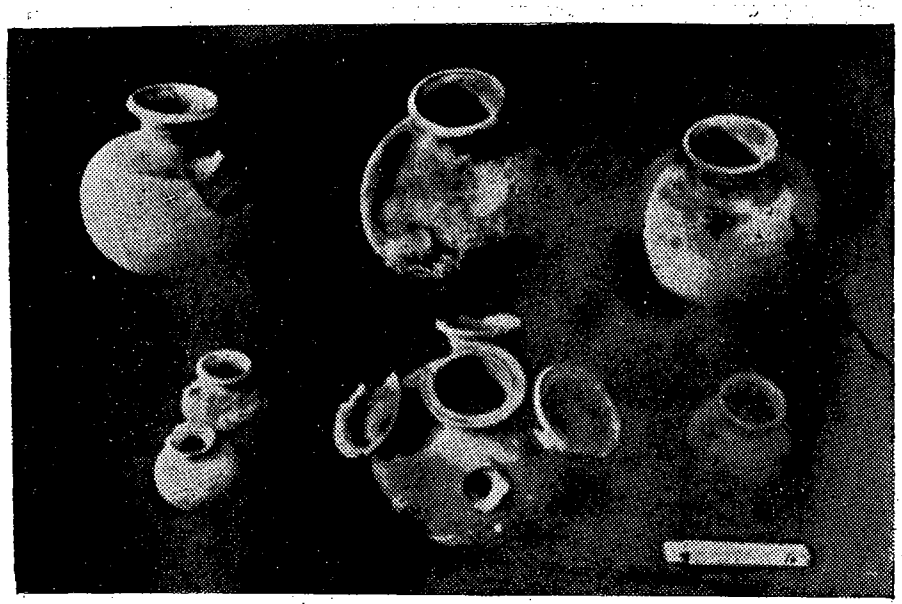
*B) Gen. Kaisher Shumsher with Ashokan Pillar during 1932-39*



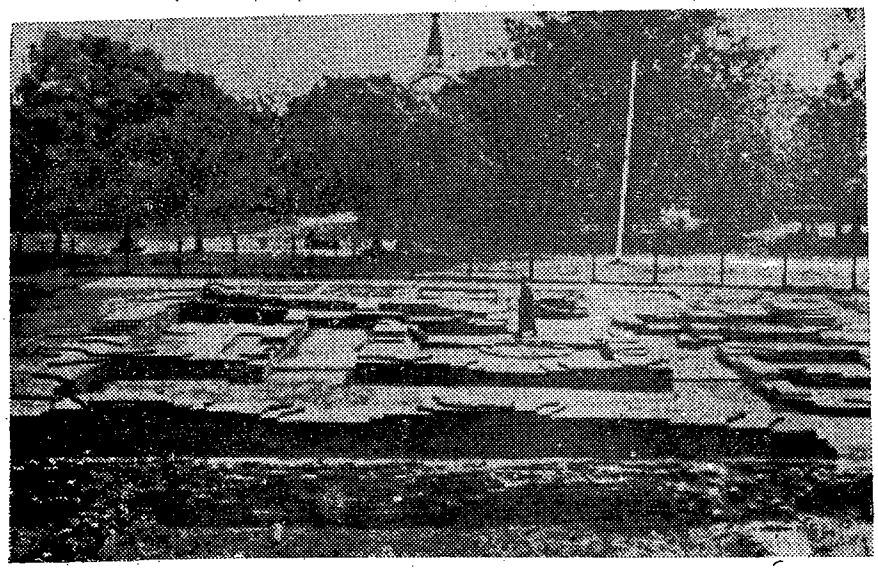
*A) An aerial view of the ruined Structures around Mayadevi Temple in 1980*



*B) An aerial view of the ruined structures around Mayadevi Temple in 1983*



*Earthen pots found at the bottom of the Kushana well at nursery block*



*New Monastery discovered in 1982*

# Baikunthapur – A Village in Western Tarai

– Dr. Rishikeshab Raj Regmi

Infact, no serious research in totality has been done by any institutions as to how many thousand villages are there in Nepal.

After the introduction of Panchayat system, Nepal has been divided into 75 districts for development purposes. The village which has the population of 2000 or more was termed as a village panchayat in Nepal. At present there are about 4000 such viillage Panchayats in Nepal. The bulk of the population of about 15 millions live in these villages. Traditional style of life still persists in these villages. But the villages have begun to change rapidly and the pace of socio-economic and politically changes is likely to increase rather than decrease. It is very urgent to study such typical various linguistic areas of our country. Either we can collect the facts now or they are lost forever.

The Nepalese village community has not well figured rather prominently in early and current sociological and anthropological literature. As such, the present writer attempts to study Baikunthapur, a village of Nawalparasi district in tarai of western Nepal, just to give few insights regarding their mode of socio-cultural life and development. The social structure of many villages in Nepal raises problems for concerted action which must be squarely faced by all who would speculate upon or plan for the real future of rural Nepal. Baikunthapur, a small village of 228 persons in the Nawalparasi district of Lumbini Anchal (Zone) is a fair specimen of the complex village settlements which needs the prompt attention for its rural development.

It is about two kilometre east-south to Parasi which is a district headquarter. My study includes 31 mudhouses, with many thatched roof & a few tiled roofs. Eight different caste groups live over there and are mainly agriculturists. Most of these household members are peasants having very marginal plots of land. A few of them rent in land form other villages for their livelihood, a few offer labour for their secondary occupation.

## History of the area

The plains have been occupied since time unknown, by many settlers like Var, Tharu,

Kurmi etc. Though history of this Nawalparasi district goes back to pre-historic period, it is not possible to trace geneologically the first commers of the village. The stone tools found in the area has proved the presence of human habitation in ancient period. Other cultural remains seems to be lying burried in many archaeological sites. In the past, Palpali ruler Mukunda Sen had not only reigned over the hills but had also tried to consolidate his position in the tarai plains of southern flap of Palpa (1750–1782).[1] F. B. Hamilton has argued that Sen dynasty had to fight here with the Musleen Nawab with great courage and venture.[2]

The plains of Baikunthapur was quite malarious just before the advent of democratic life in Nepal. The area was covered intensively with many forests. There were hardly few hill people then except Tharus and few other Ploin's ethnic groups. It seems probable according to many informants that the first inhabitants of the area were Var, Teli and Kurmi, though no concrete evidence is yet available.

In Baikunthapur, settlements, according to many informants started only during the Prime-ministership of Chandra Shamsher Rana. It was only in B. C. 1978 that few houses were built around the Parasi market area and in this village.

## Settlement Pattern

The history is reflected in the sitting of the village houses. There are two mud roads after crossing the river Jharai from western boundary of Parasi Bazar. One road goes to Kashia village and it leads to Jamuwad while second one leads eastward to Triveni. Triveni is the holy place where five tributeries and Tamsa rivulets meet with big Narayani river. Most of the pilgrimage go to this place in many religious festivals to have ritual baths over there. After walking about two Kilometre from the river Jharai also is located a cremation ground. We have to turn right southwards in order to reach Baikunthapur. At the north of the widened mud road there is a garden of mangoes & other trees. As soon as the garden is terminated one enters the village from northen side.

Settlement pattern of this village can be stated to be intermediate between the isolated homestead type and tightly nucleated type. This is the pattern usually found in numerous tarai villages in Nepal. The houses are built by the side of road and small lane. These houses are not however attached to each other.

## Housing

Within the village there are eight different castes groups. Members of the each of the caste group live together in the same vicinity. The village is stretched from north to southwards. The castes members have built their residence in groups. If we notice from northward to south, the first caste group is Teli, then Var, Kurmi, Kewat & lastly towards the southcorner of the village live the Teli & Dhobi, Chamars have their residence a little apart at the west-side. However there is no uniform rule about this, one may be found to be living a little further.

1. Mechi to Mahakali, Vol. 3, pp. 890.
2. Hamilton, F. B.– An account of Kingdom of Nepal.

The village has 31 houses mostly huts. Two houses at the two extreme ends are of bricks. Remainder are of clay structures thatched with straws and cut bamboo stripes.

## Pattern of Cultivation

All the villagers are engaged in the cultivation of land. Rice is the main crop grown here and is entirely utilized for village consumption. Cash crops are hardly grown for what of irrigation facilities and improved variety of seeds & fertilizers. In most cases vegetables are grown for local use. A few sell their vegetables in the Kasia weekly hat, which is held regularly. The needed cash enters every household by selling rice, brinjal, papaya, banana and few livestocks in this market on every Wednesday & Saturday. Lentils are also grown. Tenant families belonging to the different lineage often used to cultivate jointly the lands that any individual among them held on lease from the land-lord. But at present after the introduction of land reform act in 1964, there are only four households which are tenants. All the households have their own land. A popular changes in the agrarian structure have been quitely accomplishing with a progressive division in many family interests. Fruit trees of all types native to the areas, suchas mango, bel, guava. jamuno, jackfruit, banana and papaya are found in the village. A few bamboo clustures are also found which is essential for the roofs of the clay structures and the walls. These bamboos are in great demand and gives them cash in times of requirements. Paddly cultivation starts, from June and harvest is done in November-December.

If villagers agree themselves cultivation can be done on share system. The owner of the land supplies half the seeds and manure or half their cost, while cultivator supplies the other half and the plough and the bullocks besides his own labour and the crop is shared equally. If one wants the entire produce the cultivators are hired on a daily wages. Sometimes labour exchange is also the rule in the village. There is acute shortage of water supply and irrigation because of which the peasants have to rely completely on rain God. During my visit, the rain God was not pleased; so the pesants were nervous. But though late the rain fell and the fields were full of paddy cultivators. That was really a pleasant period for everybody. Government had sanctioned Rs. 75,000/- for the construction of cannal from Ramnagar but villagers feel that the local Panchayat is not serious on it and the money is misutilized.

## Land Tenure

According to a old villager, the first landlord of this village was Shyam Sundar. It is said that during the time of Chandra Samsher, he could not pay the land revenue, so he left the land to Bhagoti. It is only after Sixties that land was gradually becoming costlier. It is because, the malaria was completely eradicated, deforestation started and the migration of the people from hill region for want of land began during 1970's.

None of the householder owns very large quantities of land. The total area of the land of 31 households in the village Baikunthapur in 1983 was only 81 bigha and 18 katha. From the point of view of the ownership of the land presently cultivated, it may be stated here that the caste Kurmi has more land, 31-10-0 beghas, than other castes in the village. As against this, other castes in the village owned land comparatively less. The next castes which have more land in this context are Var and the Teli. Chamar (Tanner's) has more land than other castes like Tharikar, Dhobi, Thakur and Kewat.

Land distribution among different castes in Baikunthapur in 1983 is shown in the table I below:-

*Table I*

**Distribution of Land among different castes***

| S.No. | Name of the caste | Land owned in bigha |
|---|---|---|
| 1. | Kurmi | 31-10-0 |
| 2. | Var | 19-15-0 |
| 3. | Kewat | 2-0-0 |
| 4. | Teli (Gupta) | 17-0-0 |
| 5. | Thakur (Nau) | 1-10-0 |
| 6. | Dhobi | 3-5-0 |
| 7. | Tharikar | 1-10-0 |
| 8. | Chaman | 5-8-0 |
| | Total | 80-8-0 |

* Source: District land revenue office, Parasi 1983, September.

We see that agriculture is the main basis of the village economic system. The circulation of the money is limited to a minimum within the village, barter and exchange of services being common in the past. Thus status considerations determined social relationships in the traditional way of life.

The influence of the town is felt and transmitted by the literate members of the neighbouring village members and the person who work at Parasi, which is the district headquarters. As the income from land is not good and the size of the land decreases through continuous division, it is necessary to bring in money from other sources. So a few youths are trying to secure a place in government offices, though even in a very lowest post.

## Population

According to my census in the field period, the village has a population of 228 persons with 116 males and 112 females. No such great movement of population as compare to other villages near east-west highway has taken place here. The population is divided into eight caste groups. There are mainly Kurmi, Teli and Var in great numbers. The Vars are supposed to be the oldest settlers here and they still claim it. The following table II gives the clear picture of the population and caste structure of the village.

*Table* II

**Castes/Households according to Populatiou**

| S.No. | Caste | Household | Population Male/Female | | Total |
|---|---|---|---|---|---|
| 1. | Kurmi | 7 | 39 | 35 | 74 |
| 2. | Var | 8 | 32 | 25 | 57 |
| 3. | Teli | 5 | 17 | 18 | 35 |
| 4. | Dhobi | 4 | 7 | 10 | 17 |
| 5. | Thakur | 1 | 9 | 3 | 12 |
| 6. | Tharikar | 1 | 2 | 4 | 6 |
| 7. | Kewat | 1 | 1 | 2 | 3 |
| 8. | Chaman | 4 | 11 | 13 | 24 |
| | Total | 31 | 118 | 110 | 228 |

## Caste Hierarchy and Social Position

The peculiarity of this village is that none Brahmin caste live here. Castes in this village, as in other parts of the country, forms a hierarchy with the Brahmin at the top. Since there is no Brahmin caste residing, Kurmi caste comes at the top. Then simultaneously in order, come Var, Kewat, Teli, Thakur, Dhobi, Tharikar and Chamar. The lowest caste at the bottom is Chamar (Sarki). The castes at the bottom have food habits and customs which are ceremonically unclean according to Hindu retualistic notions. It is said that Teli caste was recognized as lower in status but when they gradually raise their economic conditions they write themselves as Gupta. So wealth plays pivotal role in moving up of the status of the village community at large. Chamar is the lowest castes in the village which is also making conscious effort to move up and their desire for a change in social status is recognized by the rest of the community. The first step forwards this is the giving up of occupation thought to be unclean. Such case has been noticed among Chamars. Marriage within the village is rare. Intercastes marriage is severely dealt. Social interaction in the village is smooth.

The hierarchy formed by the castes in the village is given below though it is vague:–

1. Kurmi
2. Var
3. Kewat
4. Teli (Gupta)
5. Thakur (Nau)
6. Dhobi (Washerman)
7. Tharikar
8. Chamar (Tanners)

These positions are judged on the basis of the ceremonial and sccular vālues of this village only, and may vary from those in other villages. Moreover within this village there are disagreement over these positions. This feeling is found to be prevailing among the castes thought to be of equal status.

Though there are no Brahmins, the work of the Brahmin is done from the man from other village. He is a Brahmin migrated from Palpa long time ago. He is the priest of all the residents over this village too. It is said that he earns about Rs. 10,000/– annually from ritual works only from various castes groups.

The caste groups in Baikunthapur are at the same time status group. In some activities, e. g. political and economic, members of a caste do not always combine. The strength of the castes between the members always varies in status. But it differs aptly in the sphere of ritual. A superior caste would not eat from the cooking pots, nor drinks from the hands of a caste which it regards as inferior, nor would its members sit next to the inferior people in the unbroken line when eating. Drinking and smoking follow similar rules of exclusion. Those castes from whom all will eat are higher than those from whom none will eat. These features, of late are changing among the youths.

Caste was very intimately linked to occupation. For each caste had a traditional occupation. The villagers say that its members did that work in the past, if not in the present so their doings proclaims their caste membership.

Kewat was the only family which use still to collect fish besides cultivation. Here in this village all are small farmers not being able to produce more for want of irrigation facilities. Thus we see that the agriculture in this village is in general the preserve of

small and medium owner cultivators. By far the major part of the land is self-farmed and tenancies exist largely when the plot of land is very small and the owner of out of the village.

## Personal Relations

The members of a caste within the village are first united by similarity of occupation, of rights in the land, of income and of ritual beliefs and practices.

Other ritual symbols, fairs, festivals and ceremonies also unite the members in the village.

In the village one may use kinship terms towards any with whom one has personal contact regardless of caste or economic status. Consideration is taken only of the person's age and young children are specially taught this habit.

Among people belonging to same caste and economic group kinship terms are applied systematically to each member of the interacting households. Friendship relations often takes place between members of such closely interacting households. Kinship ties ramify extensively in paternal and maternal lines. The joint family divides every generation and the local group of agnatic kin (kutumba) lacks real corporate unity and is bound only by the observation of death pollution. Houses and ancestral land are readily bought and sold.

There was a free primary school in the village but it has been shifted to other village because of the political reason in the year 2020 B. S. The children of the village go to Unwatch Panchayat which is abour 3 km. away from here. Twenty-five boys and seven girls go to primary school in Unwatch daily. There is only one young man in the village who had passed S. L. C. examination in 1977. He is teaching in a school at Losang. There are two boys who have passed class ten. One of them was working in Nepal Malaria Eradication Office tlll in 2032. He had to left the job because of the quarrel in the house regarding the dispute on the distribution of parental property.

Untouchables are allowed to fetch water from the well or the tube-well if it is outside the house. There are four hand-pipes and only one well in the village. The water here seems to have deficiency in iodine. Many men as noticed are the victims of hydrosil disease.

## Religious Practices and Supernatural Power

The castes living in the village are all profound believer of Hinduism. However they conceive of man as passing through life surrounded by a ghostly company of powers, elements, tendencies, mostly impersonal in character, shapeless phantasms of which no image can be made and no definite idea can be formed. Some of them presides over cholera, another over fewer and another over cattle diseases. Some dwell in trees and river-side and forests, ponds and in plains. All of them most be propitiated by reason of the ills and evils. All the villagers believe that beauty, health, and children, good harvest, miseries and death are the effect of either the grace or displeasure of supernatural power. According to their traditions these customary beliefs are the outcome of femine, bad agricultural produce. Causes of death of their cattles and livesstock, robbery of wealth and all other misfortunes. which they believe are the functions of these impersonal entities.

In the village there is a big mango

tree whose age is given as 40 years. Every year during the ripening of the fruit when people ride on that tree fall down and is killed. Such accidents have occurred in the past. The villager believe that there lives a wrestler's spirit called Bagaha which catches the persons and finishes them. During such period all the boys boil cow's milk and pour there and propitiate. The boys drink the remainder milk after it boils. Villagers believe that Bagaha also kills their cows and buffaloes, so they worship him with animal sacrifice annually.

The north corner of the village has a place where the village shrine kotahi is said to be in position. This kotahi goddess (Durga) is worship during the month of Ashwin (October). At the south-end of the village there lives the goddess Kali. She must be worshiped every year by the villagers. Sacrifice of animals like, goat, fowls are offered for the welfare of the villagers. There is also one goddess of the castes Chamar. She is called as Chamaria devi. Though she is the goddess of the Chamar only, othe villagers too worship her because of her ferocity. If she becomes angry all the domesticated animals die. She is offered a pig of 10 days old. Since animals are vital for agricultural life, they must be protected.

It is probable that in the past the primitive culture of the various castes inhabiting in the village was largely based upon what may be called as animism. But on account of their coming in closer contacts with the high castes Hindus, their gradual economic improvement and 'freedom' from traditional bondage,spread of new ideas through the radio, newspaper, cinema and increasing rate of political consciousness have together produced some effects on the old traditional way of life. The direction of change is radical and the psychology of people is in search of a new horizon for all round development-cultural, social and economic in the village.

## Attitude Towards Local Leaders and Panchayat

Any offence, such as theft, adultory, assualt, or encroachment on another's land, demands the attention of the Panchayat member, who haul the culprit before an assembly of Panchayats men and proceeds for the agreement. The attitude towards the Government is that it has not yet given them least facilities such as electricity, education, drinking water, health post and irrigation facilities.

The village is participating in Small Farmers Development Programme since 2038/39. The maximum they have profited from it is a few loan. Agriculture Development Bank gives them maximum loan of Rs. 2000/-. The loan given seems not to be sufficient and it is not properly utilized. There is a lack of active participation and motivation from bank side.

The village lacks every thing fro meducation, health to irrigation and agriculture facilities which is the main criteria for the rural development in Nepal.

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# A Vertebrate Fossil Find in the Kathmandu Valley

- G. Corvinus
- Janak Lal Sharma

An interesting fossil find has come to the noticc of Mr. J. L. Sharma, acting Director General of the Department of Archaeology, H. M. G., Nepal, by a resident of Bhadrabas village in the north–eastern Kathmandu valley.

A fragment of a lower, right bovine jaw was brought to the Department by Mr. Ram Hari Sharma Pudasaini, Thapadanda,Bhadrabas. To see the locality from where the find was made, the authors went to see the site with Mr. Ram Hari Sharma Pudasaini. The site, where a fine section of upper Kathmandu basin sediments is exposed, is situated NE of Bhadrabas village after one leaves the Sankhu road at Bramhakhel and takes the jeep path to the north for 2.5 km. to Gagalgaon/Kageswari. About 1/2 km. north-east of Bhadrabas a footpath leads to the edge of the Mahadev Khola. The section, where the fossil was found, is at 85°26'/27°43,75'. The edge of the terrace into which the Mahadev Khola has cut its bed is 1360 m. at the upper edge. The height of the section is 32 m.

The fossil was found at the foot of the section together with some other bone material, according to the farmers which, however could not be located anymore. The fossil must have come from a dark grey clay lense as such material was adhering to the bone.

Searching for more fossils we could retrieve only a few fragments of bone from a dark grey clay, 10 m. above the valley floor. Another bone fragment, of a long bone, was found also at the foot of the section, embedded in a similar clay.

The steep erosional falaise exposes a succession of dark grey to black clays and silts, intercalated with lenses of rather unconsolidated sand and gravel, with many quartz-pebbles. The top half exposes more gravel, though the very top is again a grey clay. A stream must have intercalated gravels and sands in an otherwise swampy to lacustrine environment. Several lignite seems full of plant material (reeds, grass, branches, bark, leaf impressions) and black clay lenses indicate swampy and heavily vegetated conditions. (Fig 1)

The fossil consists of two right lower molars $M_3$ and $M_2$, of *Bos namadicus* and a few bone fragments of the lower jaw, which could be fitted together again. (Plate 1) It was embedded in a dark grey, coarse clay matrix, similar to the dark clays in the middle part of the section.

Fragments of brittle bone found in the clay at 10 m. above the valley floor testify to the fossil content of these clays.

The identification could be done while being with Dr. Badam in the Deccan – College, Archaeological Dept. in Poona. The measurements of the $RM_3$ are : H : 6.1 cm, w : 2.0 cm, L: 5.3 cm and it was identified as *Bos namadicus*, a middle to Upper Pleistocene bovid.

A fluorine test was done to verify the Pleistocene age.

The Fluorine content was 1.567%,
the Phosphorus content was 12 00%,

$$\frac{100\ F}{P_2O_5} = 5{,}702$$

The ratio being above 5 indicates an age certainly older than Holocene.

The fossil record of the Middle to Upper Pleistocene *Bos namadicus* from the upper Kathmandu valley sediments adds a further Pleistocene fossil to the previously recorded vertebrate fossils from the valley, i. e. *Hexaprotodon sivalensis*, *Arkodiscodan planifrons*, *Crododylus* sp. (Gupta, 1975). *stegodon ganesa* (C. K. Sharma, 1973). They have been found in hard clays overlying lignites in lower Kathmandu valley sediments near Chapagaon/Lokundol in the Nakhu Khola (Fort & Gupta 1979). They indicate a Lower Pleistocene age according to Gupta (1975) and can be correlated with fossils of the Upper Karewas from Kashmir and the Pinjor Formation of the Siwalik group, and could be dated to betwen 1 and 3 million years.

Thus, the find of a later Pleistocene fossil in the upper Kathmandu valley sediments is of considerable stratigraphical significance.

A few $14_c$ dates of carbonized wood from probable Upper Pleistocene levels of the Kathmandu valley sediments are pointing to a Late Pleistocene (late Wurmien) age, but exact stratigraphical details of these are not available. Yonechi (1973) records a date of 33 $200^{+6100}_{-3450}$ BP for peaty clays near Khajahi village on a road cutting north of Kathmandu. But the stratigraphic position is unfortunately not given. Boesch (1977) records a date 19 $970^{+400}_{-380}$ BP of a lignite at Phutang north of Balaju at a height of 1355 m, 15 m deeper than the roadcutting. But no other stratigraphical detail is given. V. Mitter (in Boesch, 1974) records an age of 29 $115^{+3220}_{-2285}$ BP from the upper peat beds exposed on the road to Sankhu near Gokarna (Agrawal *et al* 1967).

These are only few and preliminary indications of the Pleistocene age of the Kathmandu valley sediments. It is, however, not to be ruled out that Pliocene deposits fill the valley floor below the Pleistocene sediments exposed along the recent cutting of the Kholas.

Much further work, particularly of palaeontological, palaeomagnetic and geological nature, has to be done on the Kathmandu valley sediments to clarify the stratigraphic succession of its deposits.

The first author is currently carrying out a geo-archaeological programme in the

valley in co-operation with the Dept. of Archaeology, H. M. G. A significant amount of data has already been collected and particular stress is being laid on detailed stratigraphical investigations and first results of these will be published at a later date. The writers would like to extend their thanks to the finder of the fossil, Mr. Ram Hari Sharma Pudasaini, without whose interest the find would have never come to our notice.

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Fig. 1 : Bhadrabas Section, Kathmandu Valley.

Plate 1 & 2, Fig. 2 : a, b, c, $RM_3$ and $RM_2$ of *Bos namadicus* now placed at the Natural History Museum, Kathmandu.

Legend for Fig. 1 : a. light grey clay.
b. light grey, coarse gravel.
c. grey clay.
d. medium to coarse grey gravel.
e. dark grey clay (with fossil level); black clay band with lignite and wood at top.
f. fine, grey, cracked clay.
g. dark, coarse clay.
h. gravel lense.
i. dark grey, coarse clay with brittle bone fragments found at 1, 20 m. above gravel contact.
j. medium gravel.
k. medium to coarse gravel.

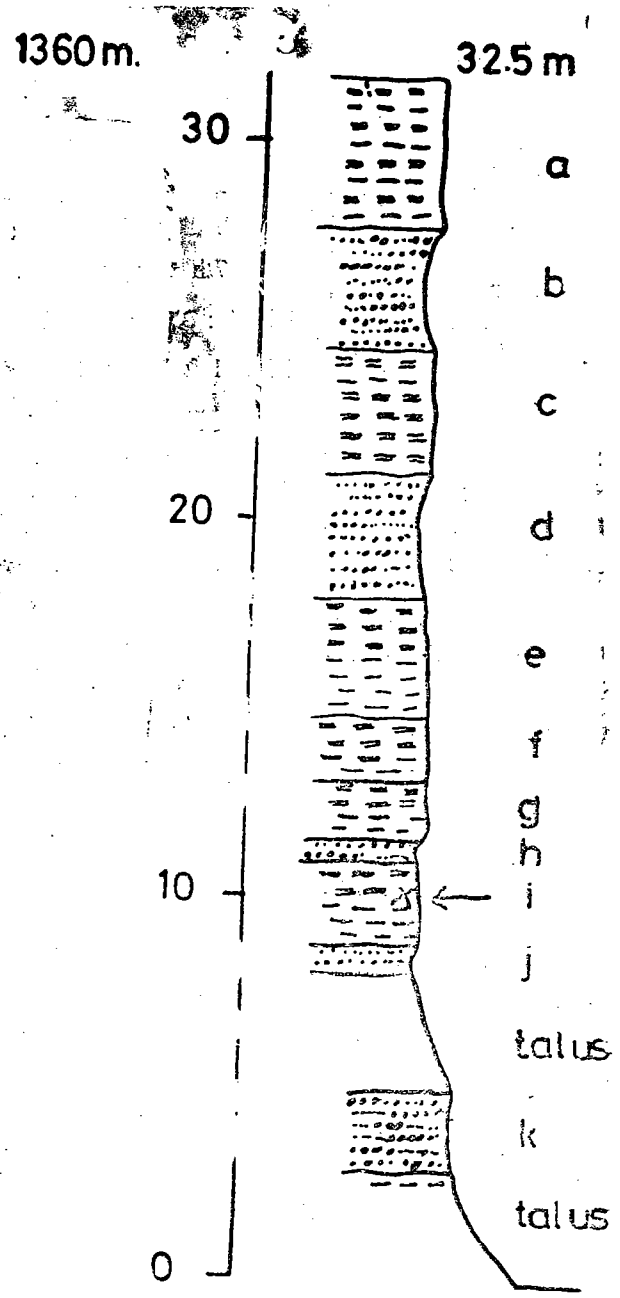
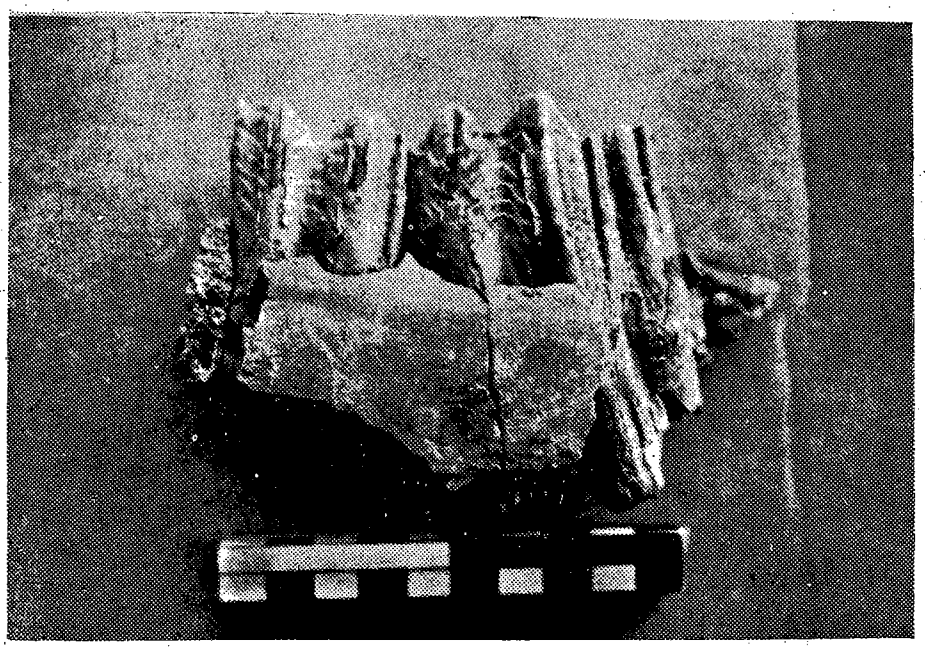
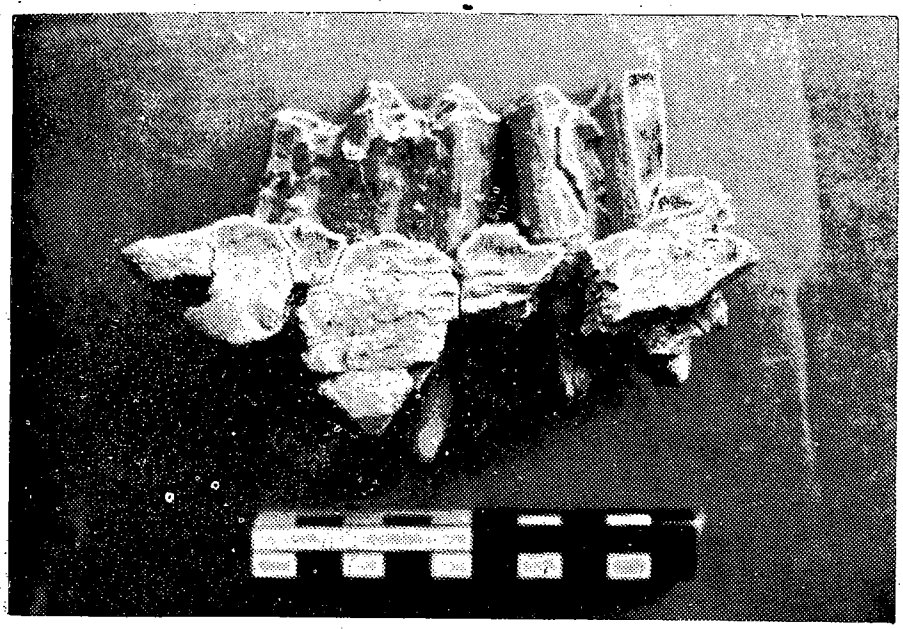


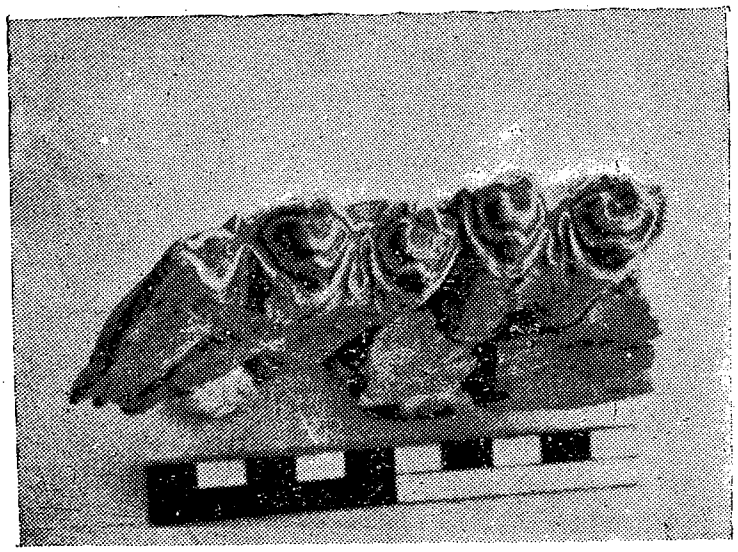

Fig. 1
*Bhadrabas Section, Kathmandu Valley*



*a*) $RM_3+RM_2$ **Bos** *Namadicus*



*b*) $RM_3+RM_2$ **Bos** *Namadicus*



*c)* $RM_3+RM_2$ **Bos** *Namadicus*

# NEPAL

(Continued)

## Two Months in Nepal

### January–March 1898

### Note book to sojourn

**– Sylvain Levi**

The resultant of the forces is exactly represented by the distracted movements of the pendulum when a clock is violently pulled towards one; oscillation to right and left and violent projection forward and backward. Beside the instructions are to go to sleep or at least to be motionless. The least jerk would break the equilibrium of the load and the effort of the bearers; one feels by degrees, and very soon, hurt all over.

At one o'clock halt or Hardia the last British factory on the road. The owner, M.F...., advised by Colonel Wylie, awaits me for breakfast and dinner. He lives there, all alone, at one league from Nepal at two from the Terai, exploiting indigo, a gun always loaded keeps him company everywhere a warning to the indigenous and dangerous beasts. My host is delighted as visits are rare on the road to Kathmandu and he attempts to retain me by the best and worst of reasons. I visit his factory. The year had been disastrous: famine of indigo as well as of grains and the competition of synthetic indigo has brought down the prices. Here again (No need to close one's eyes), it is Germany that triumphs. The indigo buyers of Calcutta are German and they came from October to January to regulate the prices and then return to their country.

But Wylie has well cautioned me to avoid the least delay. At 5 o'clock I ask to dine; then I proceed on my journey. The cortege forms again. Night falls; the expedition has swelled by a mousalji, a lighter who brandishes a long torch constantly so rayed over with oil. The precaution is not superflous; the road bad enough as it gets worse, cut up by bogs and quagmires in which the palanquin lightly touches the surface of water. At Raksaul we leave behind British territory and Nepal commences with Gahawa. Orders have been despatched everywhere; nowhere I am stopped. In passing the guard–houses my bearers fling the magical word "Sarkar", and that is enough. Sarkar means the Government and everything connected to it and all white men and even the servants of the white men. And everywhere the long band of white

dust between the very flat fields, they also all of white dust and all this whiteness begins to light up, dazzling under the rays of the tardy moon. Cold settles down the damp and penetrating cold of the Tarai that freezes the bones before the skin. I bury myself deep in my rezais and renounce the allurements of the lunar countryside. I close my doors and only half open them now and again in order to observe the road. The incessant movement of load, cadenced by the painting of the bearers in which appears to man a long slavery of toils with now and again heart–stirring syllables like our "dodo, baby do"; it is: "sleep babu, sleep babu". Unfortunate people who work so hard and who again lull their oppressors to sleep with their cadenced songs.

Here we are in the jungle, the dreadful jungle, strangely mysetrious under this moonshine which illuminates the outskirts without penetrating the deep shadows. At midnight the cold is so intense that my coolies stop. They light up fires on the road and voluptuously roast themselves. I profit by this halt to shake myself up. To the right and the left two elephants tied to the trees keep noisily all night chewing twigs– supernatural silhouesttes surrounded by a moving envelope of torn leaves. We are among the Tharus the enigmatic Tharus. Behind a straw enclosure which symbolizes the wall of private life, a woman sings an endless melody and accompanies herself with a tambourine. At midnight, with such a cold, what is she doing ? An adoration an incantation ? How to find out ? Enclosed in their retreat that nobody can transgress, these Thakurs do not engage themselves in the neighbouring factories. They live among themselves hide even the secret of their language, address themselves to strangers in Hindustani, suddenly without anything betraying it, without a rise in the grouud without a stray rock, without a pebble in this white dust, we are at foot of the Himalays. It is Bhichakoh, my first stage. It is 3.30 a. m.

Kathmandu, 13th January 1898, 8 p. m. – Decidedly one arrives at everything even at Kathmandu; time is only required. But I take up again my account where I left it, at Bhichakoh. Then, at Bhichakoh it is the mountain that suddenly discloses itself like a change of spectacle; the pass crosses already lofty hills on the outline of the mountains and that descend in abrupt slopes covered with forests. The ground vanishes under pebbles and rocks fallen down from the sides or come down with the torrents during the rainy season, which is dreadful here. The path or rather the itinerary, for there is no trace of a path left, crosses a vast stretch of water, river or tank, I ignore it; nignt robs me of distant aspects. The pass narrows strangles itself between imposing slopes, dripping with dew; between the vast circus of stones that rise in successive stages, the path ascends steeply on a soil slippery with damp sand; solitary cottages cling here and there to the slope of the mountains, meagre shelter of twigs in which the shepherds warm themselves close to large fires. On this lane which crumbles to dust under foot, move procession of chariots pulled by bulls; nearly all of them carry 'tins' of kerosine. Decidedly I shall be able to get some light in Kathmandu. Day downs so white that it mingles with the shine of the the Moon, but it grows quickly and penetrates triumphantly in the thickets that stopped the Moon.

I step on the ground to relieve my bearers. After passing the few huts of Chiriya, the valley opens and the road, large, easy and sandy as desired, appears like a park avenue shaded with giant trees with heights

of between 1500 to 2000 metres in the distance. We cross a bridge thrown over a pretty deep-tones and limpid torrent which my bearers call the Kori. The bridge is only a light wooden foot-bridge; the bulls ford the torrent. We reach the Dharmasala of Hetauda where another sepoy relieves the one who had accompanied us from Bhichakoh. The coolies soon light up a straw fire; the straw is frozen with dew and we move again onwards. The path now crosses the Rapti and follows the middle of an enormous valley which the wooded heights seem to close in without an outlet. All along to the right and left, changing the path into a great road are the Hetaura shops of grain liquor, hookahs, cloth mercery and pottery merchants. The Hindu banyan has disappeared. It's all finished with India. The men are now mountaineers, small, thick-set, snub-nosed, with thick well separated lips disclosing large yellow teeth. Their hair is black and almost closely cut, the face flat large and with protruding cheek-bones, a little hirsute beard on the chin with a fairly good moustache coarse and drooping at the corner of the lips. The women are smaller yet yellower again the arms and legs massivem the bust splendidly opulent the head uncovered, the ebony black hair shining with oil, carefully smoothed, falling in long plāits or raised in a twist on the top of the head, strangely Japanese looking and yet so close to the Mayadevi, to the Sita and to the Damayanti.

We come out of the circus by the defile through which the Rapti flows and the path follows the course of the torrent, clinging to the mountain sides-these are well mountains now-embracing all their sinousities. A halt on the banks of the Samri crossed again by the pretty foot-bridge; we separate on a flat surface and all along the stream, proceed with a summary toilet; I hurry on with my breakfast and at 10 a. m. again we resume the journey. The torrent reduced to its minimum yet thunders and makes a pretty noise at the bottom of the ravine. We have climbed already; Bhichakoh is only at a height of 990 feet; 330 metres; the bridge of the Samri is 1600 feet high, more than 500 metres. Hamlets are built on the edge of the road, hidden among the rocks on all flat surface; when the slopes lenghten,villages throng together all smiling surrounded by cultivations, and that climb higher and higher still,towards the 2000 metres(6500ft.). And always the torrent that growls and foams and breaks against the lofty rocks that have fallen down. The Sun is high up now it penetrates into the ravines. On the divine, the incomparable glow, prettier still than on the dry and dusty plains, in this atmosphere so pure in which a thin vapour floats shading off the roughness of the outlines without robbing the horizon of its distinctness, illuminated deep in its shadows by the resplendence of the most beautiful azure-skies. I found here again under different forms the intoxicating joys of colour which the Red Sea had made me feel once.

The path ends at Bhimpedi (3660 ft., 1200 metres) in a culde-sac; heights around descend everywhere perpendicularly. Good-bye the palanquins;I settle them all- Kahars (palanquin bearers) coolies and sepoy with gratification and I place myself in the hands of Nepalese. The Kahars, coolies and a sepoy came from Kathmandu with a dandi for me and less commodious for the use of Francesco. My dandi, a dandi of great luxury is very exactly a canoe; at the prow and at the stern poles are passed through; two men in front and two in the rear and for the rest let us believe (or reckon) with the laws of stable equilibrium; my francesco has an ordinary jolly boat and again a cloth one, in the manner of a hammock or shroud with the same system of suspension. Here the people are Hindus.

The benedictions traced in red lead on the wall of houses and in the shops are adorations to Ganeca, Krishna and Sarasvati. I learn– for two days I have only spoken Hindustani – that Bhimpedi owes its name to Bhima. The temple of the village ordinary square shut out with walls, adorned the temple of Bhimasena, Bhimpedi has quite a small chapel with a certainly ancient statue of Laksmi Narayan. The god and goddess hold each other amorously and Garuda is at their feet. I partake of a summary meal in an empty shop and fully enclosed–happy presage with the plank of cases in which is despatched from America (New–York. N. S.) the precious and economical kerosine oil.

Besides half of Bhimpedi is built with these planks. The bearers who from now replace the bull–chariots do not care to carry a useless load. From here to Sisagarhim a tough (stiff) climb on a rough and flinty road, constantly running perpendicularly. In two miles or three stiff kilometers, one climbs from 3660 feet to 5875 from 1200 to 1900 meters and under a warm Sun of 35 (centigrade) without any appearance of shade. My bearers will not tire themselves. I do the journey on foot. Francesco, who undergoes the trail of the mountain, lies doleful in his hammock, crying out fever. And all along this rough climbing street–porters succeed one another groups of between forty and fifty men painfully drag canalization pipes destined for Kathmandu; if this is the only road towards Kathmandu as the Nepalese feign to make believe, they can sleep in rest. One climbs under the canons of the fort of Sisagarhi which dominates the valley of Bhimpedi and commands the pass. In the precincts (enceinte) of the fort, a small bungalow had been erected for the use of the resident; the affair is very primitive besides; for bed a plank; in fact for other pieces of furniture a table and two chairs. On the express request of Colonel Wylie, the bungalow is open for me; the Gurkha sentinel presents arms to me; the officers with jewelled badges fall in line and I take possession of my room, my cage or my prison cell. Colonel Wylie has well recommended me to remain in the bungalow; he has done so himself; the least curosity, the least out of the way behaviour, will brand you as a spy.

It is 4.30 p. m., the Sun sets deep down the valley, disappears behind the heights; clouds and light mists also descend on the summits and stretch out towards the branches. The forest climbs to the very pinnacle; against the bungalow a plantain (banana) tree spreads its ample and delicate foliage. Night arrives, scintillating with stars, but coldish. This morning at 7 o'clock my thermometre records 30 (centigrade) and I get numbness of the fingers while gathering flowers. Another night reduced to its simplest expression. This morning, I wake up when day has already dawned. Hasty breakfast each one takes his load and blowing on my reddened fingers, I climb at a gallop the pass of Sasagarhi : 6500 ft., 2500 metre. O, unforgettable spectacle and all so sudden. In front of me, the flank descends vertically in the foliage; ahead scorched slopes (slopes that face the south scorched and parched by the Sun are here without verdure); far below again the large and sullen torrent and what a view of the horizon; an enormous line of frozen summits. A precipitous descent covered at a gallop takes us to the bank of the torrent, the Panoni; the path follows the bed of the torrent turning and twisting (or meandering) round every rock-wall; the cultures climb the slopes and the hamlets are pretty houses of one, two or even three stories with curved roofs and the frames of doors and windows of sculptured wood. I can see specimens that would do honour to any museum, lost here in these mountain recesses.

Towards 10 o'clock, the path leaves the torrent, ascends in a steep climb alongside the Chandragiri and ends in the cul-de-sac of Chitlong at 6125 ft., 2000 metres. Halt at the dharmasala. A caravan of Tibetans, Tibetans from Tibet pass on their way to Calcutta, living and speaking tableau of these continuos penetrations that history does not record. They would be hardly recognisable among the Gurkhas without their felt hats shaped like a cone all round with short and upturned brims; the women are almost identical to those of this place features deportment opulence of flesh hair head-gear, adornments but the complexion is of a deeper yellow, clearer, less tanned. Reached Chitlong at 11:30 a.m. We remain their only an hour and onwards again towards the pass of Chandragiri 1600 ft., 500 metres to climb on a perpendicular slope, but through the forest. At 2 p.m. we reach the summit; 7700 ft, more and 2500 metres with 350 in the Sun and a lovely verdant forest. The whole valley of Nepal lies at my feet, Kathmandu, Patan, Bhatgaon occupy the East; everywhere at the further and on the slopes villages and cultivations and East to West above the encircling mountains, a continuous lines, uninterrupted, without a branch of white peaks snows or ices that entirely close the horizon. Here they are quite close, three or four valleys to cross and beyond on the other side, Tibet, a piece of China.

The descent into Nepal would be impracticable without a staircase it has been found necessary, from top to bottom on a height of 700 metres, to build rough steps. Francesco, the unfortunate Francesco himself must alight. The valley of Thankot is reached and 14 kilometres of even road lead to Kathmandu. I jump into my dandi and my bearers carry me at a run. I cross the Bisnumati and disdaining the road for the resident that turns round the town, I cross through the bazar, the bearers shouting, elbowing, pushing and overthrowing in the narrow streets. At 4.15 p.m. I reach the bungalow.

Friday 14th January- today compulsory meditation. All I saw of Kathmandu were the four wall of the garden surrounding the bungalow. The person executed by persuation was already known; I am the prisoner by inducement. This morning, towards 9 o'clock, Captain Sahib Bhairab Bahadur sends a havildar to ask me at what time I would be able to receive him. Captain Sahib is by right of heritage, as were his father and grand-father, the regular messenger between the Residence and the Darbar. I propose to him 10 o'clock he arrives at 11 a.m. Morning lost awaiting him.

Charming manners, almost impressive of a galant soldier. Well, now everything at your disposal. Do you want ? Do not stand upon ceremony. And what more ? And I repeat to him what he knows already from my first for a pass, then from Colonel Wylie, then again from the letter which Colonel Wylie gave me for him and which I addressed to him as soon as I arrived my intention, my schemes the haste which I have to begin. "But certainly, I request you to consider me as a friend. A pony ? You will have it. And also two sepoys to guide and help you (the pretty disguise the police assumes here). And I shall proceed to interview the temporary Maharaj so as to arrange for an interview between him and you. You are tired with the journey, it is so ardous of course not-O yes rest is essential rest for to-day; to-morrow I shall arange everything." To-morrow the eternal to-morrow of the East. A word to the wise is sufficient. I only have to reign myself and to walk up and down in my little house and garden.

Furtunately I have a companion in captivity, Babu S. Mitra who represents alone at this moment the whole personal of the Residence a Bengali, corpulent, chubby, hairy and bearded, member of the Sadharan Brahmo Somaj, bachelor, freed from the prejudices of caste, educated in English, fed with "quotations from Shakespere and who by delegation represents here my Providence in the name of the Wyles. He has by order and also by personal friendship, managed my house quite tastefully, small dining room, bureau–hall–room; a writing desk with everything needed for writing; sleeping room; a cloth strecthed on four wooden legs- the beds in its simplest form; bathing compartment. It is again Mitra who sends me the vegetables and the preserves of the Residence which Madam Wylie has placed at my disposal. It appears that only mountains do not meet; I have come to doubt even this exception. In this semi–capacity at 4700 feet of altitude, in the heart of valley enclosed by the Himalaya, isolated between India and China sole representative of Europe, I meet an acquaintance. Mitra knows me, knows that I am versed in Sanscrit, that I am married that I have at least a son, and what else does he not know ? What so much glory and renown. Only this : Mitra has been for six or seven years the agent of Pratap Chandra Roy; whilst this honest man was travelling great task of moral rejuvenation and proposed as an ideal to the new generations the old Sanscrit epopee of the Maha–Bharata, Mitra wrote the letters signed by Pratap; he has written to me as to many others and he has naturally read the replies. He would willingly spend the day chatting. Very curious of the West, that he dreams to visit, keen observer well informed on Nepal where he has dwelt for five or six years; he had made in the garb of a pilgrim the journey of Muktinath that I will not be able to do; my complexion is too fair.

(To be Continued)

# लिच्छविकालीन भोटाहिटीको अभिलेख

—शङ्करमान राजवंशी

यो अभिलेख नेपाल आउनुभएका पं. भगवानलाल इन्द्रजीले सर्वप्रथम पढी ई. सं. १८८० वि. सं. १९३७ मा 'दी इन्डियन एन्टिक्वारी' ९ संख्यामा प्रकाश गरेका थिए । त्यसपछि ई. सं. १८८५ वि. सं. १९४२ मा नेपालका 'तेइस अभिलेख' भन्ने आफ्नो पुस्तकमा प्रकाश गरेका थिए । तिनले त्यस अभिलेखको परिचय दिंदा रानीपोखरीको नजिकै जुन ठाउँलाई सातधारा भन्दछन् भनी उल्लेख गरेका छन् । त्यस अभिलेखको संवत्लाई ४५ पढी प्रश्नवाचक चिह्न दिइएको छ । अभिलेखलाई तात्कालिक लिपिमा उतारी त्यसको ब्लक बनाई छपाएका छन् । तर धाराको तथा त्यसमा उत्कीर्ण अभिलेखको फोटो भने दिइएको छैन । उक्त अभिलेख उनको पुस्तकमा प्रकाशित अभिलेखको आठौं संख्यामा परेको छ ।

भगवानलालको पुस्तकमा दिइएको अभिलेखको प्रतिलिपि फोटो फलक सं. १ क मा हेर्नुहोस् ।

भगवानलालले पढेको पाठ—

१) संवत् ४५ (?) ज्येष्ठशुक्ल ..

२) श्रयंशुवर्म्मप्रसादेन पितुः पुण्यविवृद्धये

३) कारिता सत्प्रणालीयं वार्त्तेन विभुवर्म्मणा

त्यो धारा केही वर्षपछि पुरिएको हुँदा पं. भगवानलालकै पाठ दिई अरू इतिहासकारहरूले पनि उक्त अभिलेख प्रकाश गरेका छन् । त्यस कारण पं. भगवानलाल पछिका अरू इतिहासकारले त्यो अभिलेख रहेको धारा देख्न पाएनन् भन्ने स्वतः थाहा हुन्छ । यो अभिलेख रेनियो नोलीको संख्या ४८ मा पनि प्रकाशित छ ।

श्री धनवज्र बज्राचार्यले यो अभिलेख आफ्नो 'लिच्छविकालका अभिलेख' भन्ने पुस्तकमा ९३ संख्यामा टुण्डिखेलको अंशुवर्माको अभिलेख भन्ने शीर्षकमा पं. भगवानलालको पाठ वमोजिम प्रकाश गर्नुभएको छ । यसको परिचय दिंदा "काठमाडौं टुण्डिखेलमा महांकालको मन्दिरदेखि उत्तरपट्टि उहिले पुरानो ढुङ्गेधारा थियो । त्यही धारामा यो अभिलेख कुंदिएको छ । पछि टुंडिखेलको विस्तार गर्दा यो धारा पुरियो" भनी दिनुभएको छ । श्री हरिराम जोशीले चाहिं रानीपोखरीबाट लैनचौर जाँदा बाटोमा रहेको अभिलेख भनी उहाँको 'नेपालको प्राचीन अभिलेख' भन्ने पुस्तकमा ९७ संख्यामा दिनुभएको छ ।

धननज्रले दिनुभएको पाठ —

१) संवत् ४५ ज्येष्ठ शुक्ल···

२) श्रयंशुवर्म्म प्रसादेन पितुः पुण्यविवृद्धये

३) कारिता सत्प्रणालीयं वार्त्तेन विभुवर्म्मणा

उहाँले दिनुभएको अनुवाद—

श्री अंशुवर्माको निगाहबाट वार्त विभुवर्माले (आफ्ना) बाबुको पुण्य बढोस् भनी यो असल धारा

बनाउन लाए ।

संवत् ४५ ज्येष्ठ शुक्ल...

हाल भोटाहिटीबाट रत्नपार्क निस्कने भूमिगत सडक बनाउने योजनानुसार वीरअस्पतालदेखि पूर्व रत्नपार्कदेखि पश्चिम भोटाहिटीबाट टुंडिखेल निस्कने बाटोको मुख जहाँ हाल ललितकलाक्याम्पस जाने मूल ढोका छ त्यसदेखि आग्नेयपट्टि सडक खन्दा गहिरी धाराको हाता निस्क्यो । उक्त हाताभित्र यो अभिलेख कुंदिएको ढुङ्गे धारा प्राप्त भयो । धाराको मुखको दाहिने पाटामा ३ हरफमा यो अभिलेख कुंदिएको छ । पहिलो पंक्तिमा "ॐ संवत् ४४ ज्येष्ठ शुक्ल दिवा १०" उल्लेख छ । त्यहाँ अक्षर फुटेकोले तिथि मिति अलि स्पष्ट छैन । धेरै प्रति छापा उदार्ता आकृति देखिएको हो । दोस्रो र तेस्रो पंक्तिका अक्षर स्पष्ट छन् ।

अभिलेख सहितको धाराको फोटो फलक सं. १ ख र फलक सं. २ क मा हेर्नुहोस् ।

अभिलेखको छापाफोटो फलक सं. २ ख मा हेर्नुहोस् ।

प्रतिलिपि उत्तारको फोटो फलक सं. ३ क मा हेर्नुहोस् ।

अभिलेखको मूल पाठ—

१) ॐ संवत् ४४ ज्येष्ठशुक्ल दिवा १०

२) श्रचंशुवर्म्मप्रसादेन पित्रोः पुण्यविवृद्धये

३) कारिता सत्प्रणालीयं वार्तेन विभुवर्मणा ॥

अनुवाद—

ॐ संवत् ४४ ज्येष्ठ शुक्ल दशमीको दिन श्री अंशुवर्माको निगाहले (आफ्ना) आमाबाबुको पुण्य वढोस् भन्ना निमित्त वार्त (वृत्तिभोगी) विभुवर्माले यो असल धारा बनाउन लाए ।

यो लिच्छविकालीन धारामा उल्लिखित संवत् ४४ भनी यस पंक्तिका लेखकले लेखेको 'नेपाली लिपि विकास' नामक पुस्तकमा दिइएको लिच्छविकालिकाबाट निर्णय गरिएको हो । यो संवत् उत्तरलिच्छविसंवत् हो । अंशुवर्माको समयमा चलेको संवत् हुनाले यसलाई अंशुवर्मसंवत् पनि भन्दछन् । यो संवत्लाई एकथरी मानिसले अंशुवर्माभन्दा २९ वर्ष अगाडि द्वितीय मानदेवका पालामा चलेको मानदेवसंवत् पनि भन्दछन् । तर तिनको शिलालेख प्राप्त छैन ।

यो धारामा उल्लिखित अभिलेखमा "पित्रोः पुण्य विवृद्धये" भनी उल्लेख भएको स्पष्ट छ । त्यस कारण केवल बाबुको पुण्य बढोस् भन्ने नभई आमा-बाबु दुवैको पुण्य बढोस् भन्ने हेतुले धारा राखेको अभिप्राय स्पष्ट हुन्छ । पं. भगवानलालले यस अभिलेखको प्रतिलिपि दिदा 'श्रचंशुवर्म्म,वार्त्तेन,विभुवर्म्मणा" यी तीन ठाउँमा 'म' अक्षरलाई र 'त' अक्षरलाई द्वित्व (डवल) गरेका छन् । पित्रोःलाई पितुः पढेका छन् । स्पष्ट भएको ॐ लाई छोडेका छन् । यसबाट त्यस बेला त्यहाँ निकास बन्द हुनाले हिलोले पुरिएर अभिलेखको छापा उतार्न अनुकूल नभएको जस्तो बुझिन्छ । पछि टुंडिखेलको विस्तार गर्न त्यो हिलो भएको खाल्डो राम्ररी पुर्दा धाराको अस्तित्व लोप भएको हुनुपर्छ । यसरी अस्तित्व लोप भएको लगभग १०० वर्ष बितेको कुरा त्यस बाटो बनाउने उत्खननमा प्राप्त तामाको पूजापात्रको एक टुक्रा वींडमा उल्लिखित "८० साल दर्वारको हो" भन्ने र श्री ५ सुरेन्द्र विक्रमको १ पैसे तामाको टकले पनि अनुमान हुन्छ । किनभने सुरेन्द्र विक्रमभन्दा अघि ८० सालमा पुरिएको थिएन भन्ने ८० सालको तामाको टुक्राले पुष्टि गरेको छ । सायद १८९० सालको भूकम्पले निकास बन्द भई केही पुरिएको हुनुपर्छ । सुरेन्द्रविक्रमका पालादेखि मात्र त्यस धाराको अस्तित्व लोप भएको रहेछ भन्ने उपर्युक्त सामानले ज्ञात हुन्छ ।

सुरेन्द्रविक्रमको टकको फोटो फलक सं. ३ ख मा हेर्नुहोस् ।
पूजापात्रको वींडको फोटो फलक सं: ३ ख मा हेर्नुहोस् ।

टकमा उल्लिखित अक्षर—

पहिलो पृष्ठमा– श्री श्री श्री नेपाल सर्कार
दोस्रो पृष्ठमा– श्री श्री श्री सुरेन्द्रविक्रम साहदेव

त्यो धारा त्यस ठाउँमा थियो भनी थाहा पाउने केवल पं. भगवानलाल बाहेक त्यसपछि अरू कोही नभई उक्त धारा रहेको ठाउँ अज्ञात भएको कुरा श्री धनबज्रले दिनुभएको हुलिया र श्री हरिराम जोशीले दिनुभएको हुलियाले पनि थाहा हुन्छ । पं. भगवानलालले त्यस ठाउँलाई सातधारा भन्दछन् भनी जो उल्लेख गरे त्यो प्राचीन नाम नभई नेपाली नाम हो । अर्को कुरो अहिलेको बाटो उत्खननबाट ४ ओटा धारा मात्र स्पष्टै देखा परेका छन् । त्यसकारण हाल साझा भण्डार रहेको ठाउँमा पुरिएको धारा समेत गरी सात धारा भनेको हो वा टुंडिखेलकै अरू धारालाई भनेको हो त्यो बुझिएन । हाल बटो उत्खनन गर्दा स्पष्ट देखा परेका धाराहरूमा पश्चिम फर्केको धारा १, उत्तर फर्केका धारा २, पूर्व फर्केको धारा १, समेत गरी जम्मा ४ धारा छन् । तिनमा पूर्व फर्केको धारा लिच्छविकालीन धारा हो जसमा माथि चर्चा गरिएको लिच्छविकालीन अभिलेख समेत कुंदिएको छ ।

अरू धारा चाहिं मल्लकालीन हुनाले शायद प्रतापमल्लले राखेका हुन् कि भन्ने लाग्दछ । किनभने प्रताप मल्लले रानीपोखरी बनाउँदा त्यस पोखरीको पानी देवपूजालाई समेत चलोस् भन्ना निमित्त त्यहाँ अनेक तीर्थस्थलको जल ल्याई हालेको कुरा राष्ट्रिय नाचघरको हाताको ढोकानिर भित्तामा रहेको रानीपोखरी सम्बन्धी उनको शिलालेखमा उल्लेख गरेका छन् । वीरअस्पतालको क्याम्पभित्र पर्खालमा सुरक्षित रहेको प्रताप मल्लको अर्को शिलालेखमा पनि यही कुरा उल्लेख छ । अहिले त्यो पर्खाल र पर्खालसंगैको क्यारीज भत्काउँदा उक्त शिलालेख पुनः देखा परेको छ । त्यो रानीपोखरीलाई घेरै चलनचल्तीमा ल्याउँदा फोहोर हुने र मानिस खस्ने खतराको संभव हुने हुनाले पनि सर्वसाधारणको सुविधाको लागि त्यस पोखरीको पानी धारामा ल्याइदिएको हुनुपर्छ । यसरी पोखरीको पानी निरन्तर धाराबाट चालू भइरहेमा दूषित हुन पाउँदैन भन्ने धारणा पनि हुन सक्छ ।

त्यस बाटोको उत्खननमा एउटा तामाको यन्त्र पनि भेटिएको छ (फलक संख्या ४ क) । त्यस यन्त्रमा मन्त्र उल्लिखित लिपि नेपाललिपिमा छ जसलाई नेवारी लिपि भन्दछन् । सो यन्त्र पनि प्रताप मल्लले उक्त लिच्छविकालीन धाराको जीर्णोद्धार गर्दा देवता आराधना गरी राखेको जस्तो बुझिन्छ । यन्त्र किन राखिन्छ र त्यो के हो भन्ने विषयमा तन्त्रशास्त्रमा यसरी उल्लेख गरेको छ ।

यन्त्रं मन्त्रमयं प्रोक्तं मन्त्रात्मा देवतैव हि ।
देहात्मनोर्यथा भेदो यन्त्रदेवतयोस्तथा ॥

(कौलावलीय तन्त्र)

[यन्त्र मन्त्रमय हुन्छ भनी बताइयो । मन्त्रको आत्मा निश्चय नै देवता हुन्छ । जसरी शरीर र आत्माको भेद छ त्यसरी नै यन्त्र र देवताको छ ।]

यन्त्र भन्ने चीज विना मन्त्रले बन्दैन भन्ने कुरो उपर्युक्त श्लोकमा स्पष्टै उल्लेख गरेको छ । त्यस्तो यन्त्र स्थापना गरेपछि त्यहाँ देवताको वास हुन्छ । तर देवता दृष्टिगत हुँदैनन् केवल यन्त्र दृष्टिगत हुन्छ । त्यही दृष्टिगत यन्त्रले फलानो देवता हो भन्ने ज्ञान गर्न सकिन्छ । शरीर र आत्माको जस्तै यन्त्र र देवताको भेद छ भनी बताएकै छ । शरीरमा आत्मा देखिंदैन तापनि शरीरको स्वभाव देखेर त्यसको आत्मा कुन किसिमको छ भनी थाहा पाए जस्तै तन्त्रशास्त्रमा बताएको कुराको अध्ययनले यन्त्रको देवता थाहा हुन्छ । शायद उपर्युक्त यन्त्र उक्त धाराको मूल सुकेकोले पुनः मूल खोलाई सो मूल नसुकोस् भनेर स्थापना गरी धाराको जीर्णोद्धार गरेको होला भन्ने अनुमान हुन्छ ।

प्राप्त यन्त्रको फोटो फलक सं ४ क मा हेर्नुहोस् ।
यन्त्रको प्रतिलिपि फोटो फलक सं. ४ ख मा हेर्नुहोस् ।

यन्त्रमा उल्लिखित मन्त्रका अक्षर निम्नप्रकार छन्—

केन्द्रमा – हुँ

वृत्तको भित्री भागमा– ओं आ व ज ध क ह ओ आ धा त्रि ध रि

वृत्तबाहिर गोलाइमा– ओं हुं हा आ स्वा

अष्टकोणमा—

ओं आ प्र ह्ला ध न्त ह त(।) ओं आ व ज र ति ती ह (।) ओं आ रो रि क ह (।) ओं आ स त्व र ति ह (।)

ओं आ र त्न ध क ह (।) ओं आ ह र्ष र ति मा ह (।) ओं आ जि त्र जि क ह(।) ओं आ सा ह र ति ला ह(।)

षोडश दलमा—

औं अ र ण जि व न्ति य स्वा हा (।) ओं अ मृ य ह्वे ग ते स्वा हा (।) ओं अ म ल जि व न्ति य स्वा हा (।) ओं अ मृ ता य ह्वे ग ते स्वा हा (।) ओं अ म र जि व न्ति य स्वा हा (।) ओं अ मृ ता यु द्धे ग ते स्वा हा(।) ओं अ म ल जि व न्ति य स्वा हा(।) ओं अ मृ ता यु धे ग ण्ये स्वा हा(।) ओं अ ल जि व न्ति य स्वा हा(।) ओं अ मृ ता यु द्धे ग ते स्वा हा (।) ओं अ म ल जि व न्ति य स्वा हा(।) ओं अ मृ ता य ह्वे ग ते स्वा हा(।) ओं अ म ल जि व न्ति य स्वा हा(।)ओं अ मृ ता यु द्धे ग ते स्वा हा (।) ओं अ म र जि व न्ति य स्वा हा (।) ओं अ मृ ता य ग ते स्वा हा (।)

षोडशदल कोणमा—

ओं भु स्वा हा (।) ओं व जा यु खे स्वा हा (।) ओं भु स्वा हा (।) ओं व जा यु खे स्वा हा (।) ओं भु स्वा हा (।) ओं व जा यु खे स्वा हा (।) ओं भु स्वा हा (।) ओं व जा यु खे स्वा हा (।) ओं भु स्वाहा (।) ओं व जा यु खे स्वा हा (।) ओं भु स्वाहा (।) ओं व जा यु खे स्वा हा (।)

बाहिरी घेरामा—

ओं वजकार महावल (।) ओं वज्रकार जमा (।) ओं वजकार अय (।) ओं वजकार लील (।) ओं वजकार तैलो (।) ओं वजकार विजय दहन हन··· (।) ओं वजकार अमन कुन्दरिह चन्द – (।) ओं वजकार सुकुता जद (।) ओं वजकार अपराजि ते जि··· (।) ओं वजकार यमि (।)

लिच्छविकालमा भोटमा आवत जावत गर्ने व्यापारीलाई 'भोट्टविष्टि' कर लाग्दथ्यो भन्ने कुरा लगन टोलको द्वितीय शिवदेवको अभिलेखमा यसरी उल्लेख गरेको छ–

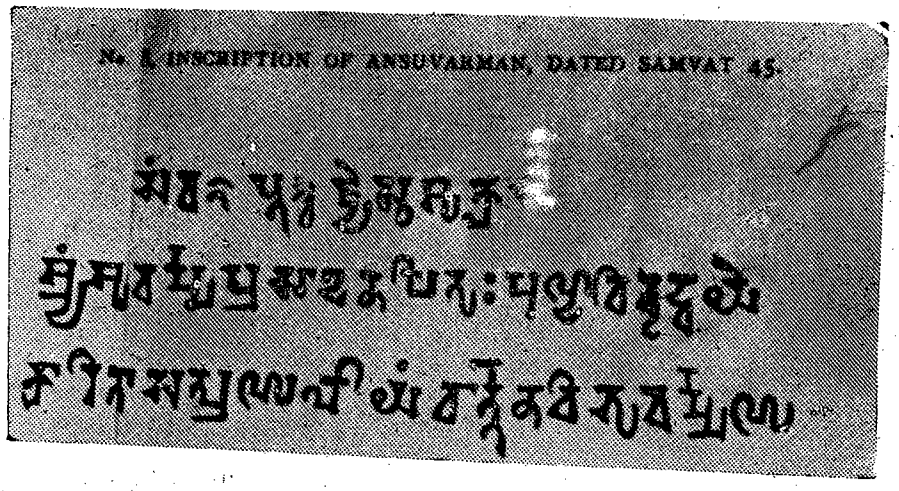
"इत्येवं सीमान्तभूते स्मिन्नग्रहारे भोट्टविष्टि हेतोः प्रतिवर्षं भारिकजनाः पञ्च ५ व्यवसायिभिर्ग्रहीतव्या"

(लिच्छविकालका अभिलेख ५१५ पृष्ठ)

[यस किसिमले सीमानाको छेउको अग्रहारमा भोट्टविष्टिको लागि व्यापारीहरूसंग प्रतिवर्ष ५ जना भरियाको दरले लिनू]

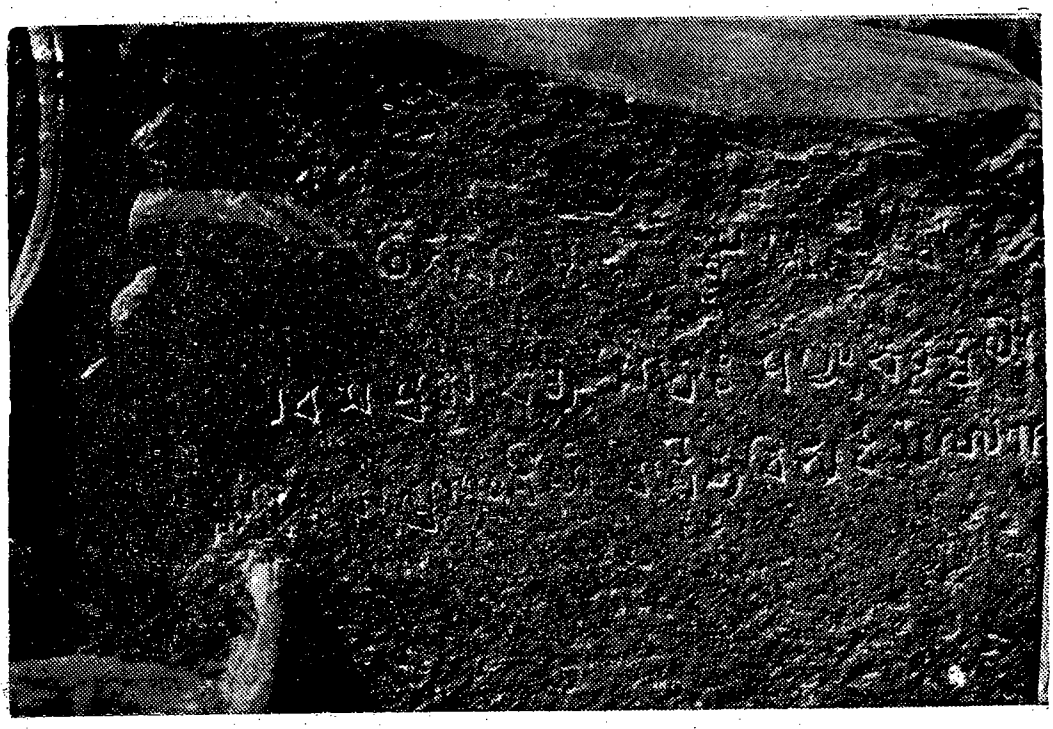
यसरी द्वितीय शिवदेवले प्रधानहरूलाई आदेश दिएको कुरा स्पष्ट छ। अंशुवर्माको पालादेखि नेपालसंग भोटको सम्बन्ध भएको कुरा इतिहासले बताएको छ। भोटमा आवत जावत गर्ने व्यापारीलाई लाग्ने करलाई लिच्छविकालमा भोट्टविष्टि भनिन्छ। कर बुझाउने ठाउँलाई अग्रहार भनिन्छ जुन अग्रहार शहरको सीमानाको छेउछाउमा रहन्छ भन्ने कुरा माथिको अभिलेखले स्पष्ट बताएको छ। लिच्छविकालमा 'भोट्टविष्टि' कर ५ जना भरिया बराबरको लाग्दथ्यो। पछि कुन किसिमले लाग्दथ्यो त्यो थाहा भएको छैन। त्यो परम्परा पछिसम्म रह्यो। हाल बाटो उत्खनन हुँदै जाँदा घरको जग पनि देखापरेको छ। शायद त्यो जग अग्रहार रहेको ठाउँ हुन सक्छ। किनभने त्यहाँ भोटे ताल्चाको साँचो पनि प्राप्त भएको कुराले अवगत भएको छ।

हाल ललितकला क्याम्पस जाने मूल ढोका जहाँ छ त्यहाँ उहिले शहर बाहिर टुंडिखेल तिस्केने ढोका थियो जुन ढोकाले प्राचीन कालको शहरको लागा अर्थात् सीमा बुझाउँथ्यो। अहिलेसम्म पनि इन्द्रजात्राको द्वादशीको दिन मानिसहरू पालामा बत्ती बाली शहर परिक्रमा गर्दा त्यो लागासम्म जान्छन्। यसबाट पनि अनुमान गर्ने आधार बनेको छ। यो धाराको अस्तित्व लोप भएपछि हाल साझा भण्डार रहेको ठाउँमा पुरिएको धारालाई भोटाहिटी भन्ने गरेको हुनुपर्छ। तर उपर्युक्त बलमान प्रमाणबाट विचार गर्दा सबभन्दा पुरानो भोटाहिटी यो लिच्छविकालीन धारा हुनुपर्छ जस्तो लाग्छ। किनभने 'भोट्टविष्टि' कर लिने ठाउँको धारा हुनाले त्यस धाराको नाम भोट्टाहिटी भएर त्यसको अपभ्रंशरूप भोटाहिटी भएको हुन सक्छ।

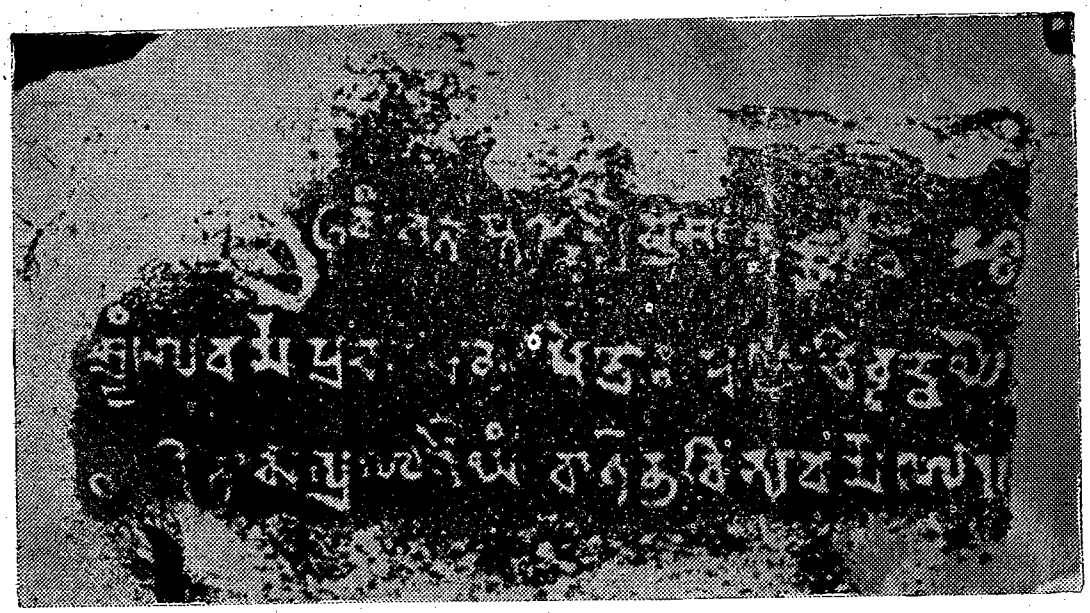



(क) भगवानलालको पुस्तकमा दिइएको अभिलेखको प्रतिलिपि फोटो

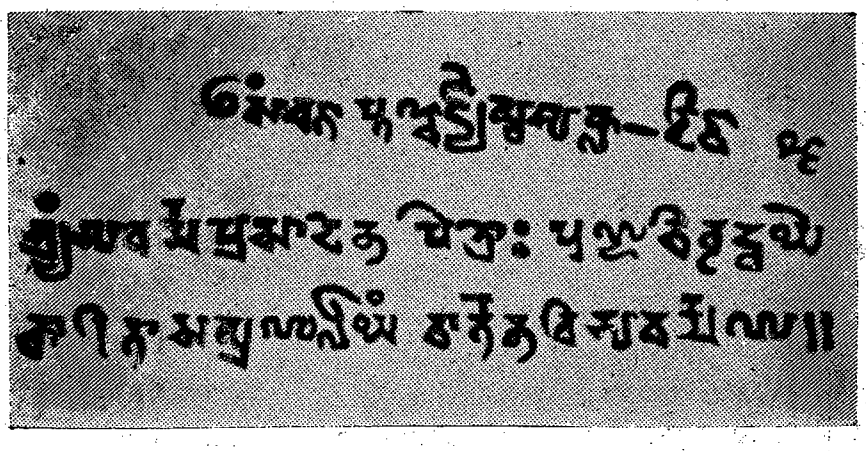
(ख) अभिलेख सहितको धाराको फोटो



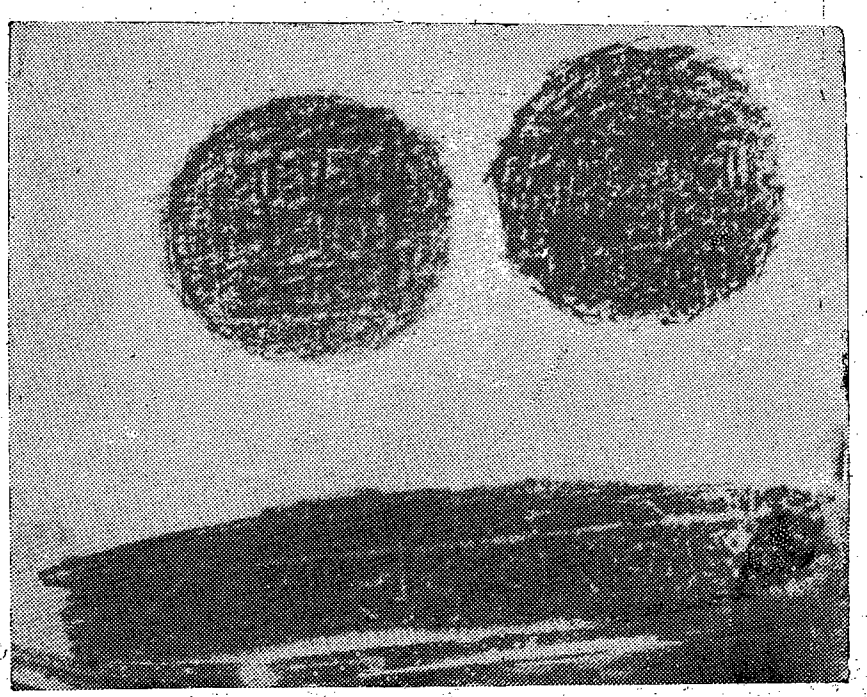
(क) अभिलेख सहितको धाराको फोटो



(ख) अभिलेखको छापाको फोटो

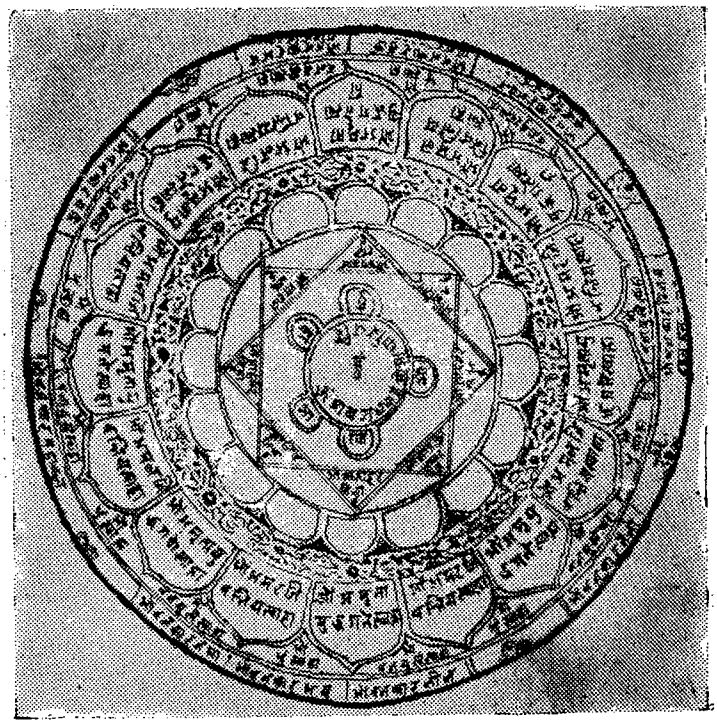


(क) प्रतिलिपि उतारको फोटो



(ख) सुरेन्द्रविक्रमको टंक र पूजापात्रको बींडको फोटो

(क) तामाको यन्त्र



(ख) तामाको यन्त्रको प्रतिलिपि

# प्रधानमन्त्री जंगबहादुर राणाका समयको नेपाल–भोट युद्धका ऐतिहासिक सामग्री

(गताङ्कको बाँकी)

६ श्री गोर्षा महाराजवाट श्री ५ चीन वादशाहलाई अर्जि लेखि गयाको उप्रांत आकाश समान श्री ५ चीन वादशाहको हजुरमा पांच वर्षको मामुली अर्जि सौगात चह्राई दर्शन दण्डवट गर्न पठायाका सुवा भीमसेन रानाले हामीलाई लेष्याको अर्जिमा अघि श्री ५ चीन वादशाहलाई मानिरहन्याले श्री चीन वादशाहसंग कुल गरी लडन लाग्याको रहेछ भन्या षवर लेषि विति गरि पठाउंदा हामी र हाम्रा मुष्य वजीर श्री प्राइम मिनिष्टर यान कम्याण्डर इन चीफ जनरल जङ्गवहादुर कुवर राणाजीलाई मनमा ठुलो फिक्रि लाग्यो यो षवर सुन्यापछि श्री ३ वादशाहका शरण पिछामा परि टाढा मुलुकमा वसी टहल गर्न्या हामीहरूले येस वखतमा पुग्यासंमको टहल मद्दत गर्नु हाम्रो धर्म हो येसैनिमित्त हाम्रा मुख्यवजीर १० हजार सिपाहि र चालिस टोप गोली गोला हान्न जान्या साधियाका सिपालु येस्ता येति फौजले येक लाष फौजसंग लडन सकन्याछन् येतिलाई चाहिन्या वारूड गोली गिराफ गोला पनि जाहीवाट जान्या छ श्री चीन वादशाहवाट जाहा लडाजी गर्नु भन्या हुकुम वक्सनु होला उसै जगामा गै लडन्या छन् जसदिन फर्कि जाउ भन्या श्री चीन वादशाहवाट हुकुम होला उसै घडि फर्कि हाम्रा मुलुकमा आउनन् इ सिपाहिका व्याहान बेलुकालाई षाना षर्च के मैल्हाको रूपिया ५ का दरले भत्ता खर्च सिपाहिलाई षान्या भाडा सुतन्या बिछचाउना समेत लडन्या सराजाम वोकन्या २५ हजार को अंदाजा भरिया चाहिनन् येति कुराको श्री चीन वादशाहवाट मेहेर भयो भन्या कुल गर्न्यासंग लडाजि गर्नालाई हाम्रा वजीर फौज जाहावाट पठाउछु जो हुकुम हामीसंग दौलथ कम् छ दौलथको मेहेर भया यस्तो लडन सकन्या फौज अरू पनि जतिसम्म हुकुम हुन्छ उतिसम्म फौज तयार हुंछन् हामीलाई अधिदेषि श्री चीन वादशाहवाट सवै कुराको मेहेर दया करूणा रह्याको हुनाले येकत्व भै मानि येस्कुराको अर्जि विन्ति ह्लासाका अम्वा मार्फत चह्राई पठायाको छ । अर्जिमा तलमाथि पर्न गयाको माफ गरि वक्स्या जाला सम्वत १९१० साल मिति पौष शुदि १५ रोज ७ शुभम् ।

ह्लासाका मुतारिन् टुंतारिन् अम्वारलाई श्री ५ गोर्खा सर्कारवाट लेषि गयाको वेहोरा येस पटक पै चीन श्री ५ वादशाहका हजुरमा अर्जि सौगात चह्राउन जान्या सुवा भीमसेन रानाले हामीलाई लेष्याका अर्जिमा अघिदेषि श्री वादशाहलाई मानिरहन्याले श्री वादशाहसंग कुल गरि लडन लाग्याको रहेछ भन्या षवर विति गरि पठाउँदा हामी र हाम्रा मुख्य वजीर श्री मद्राजकुमार कुमारात्मज श्री प्राइम मिनिष्टर यान कम्याण्डर इन चीफ जनरल जङ्ग वहादुर कुवर राणाजीका मनमा वहुतै ठुलो फिक्री लाग्यो यो षवर सुन्यापछि श्री ५ वादशाहका शरण पिछागरि मानिरह्याकाहरूले येस वखतमा पुग्यासम्मको मद्दत टहल गर्नु हाम्रो धर्म हो येस निमित्त हाम्रा मुष्य वजीर र १० हजार सिपाहि ४० टोप गोलि गोला हान्न जान्या साधियाका सिपालु येस्ता येति फौजले १ लाष फौजसंग लडन सक्न्या छन् येतिलाई चाहिन्या वारुद गोलि गिराफ गोला पनि जाहावाट जान्या छ श्री ५ वादशाह

वाट जाहा लडाजी गर्नु भन्या हुकुम बक्सनुहोला श्री ५ वादशाहको हुकुम शिर चह्राई वादशाहका हुकुम वमोजिम उसै जगामा गै लडन्याछन् जस दिन फर्कि जाउ भन्या हुकुम होला उसै घडिमा फर्कि हाम्रा मुलुकमा आउनन् इ सिपाहिका व्याहान वेलुकालाई षाना खर्च के महिना १ के रू ५ रुपैंआका दरले भत्ता खर्च र सिपाहिलाई षान्या भाडा सुतम्या विछाउन्या समेत लडन्या सराजाम चोकन्या २५ हजारको अंदाजा भरिया चाहिन्या छन्. येति कुराको श्री ५ वादशाहवाट मेहेर भयो भया कुल गर्न्यासंग लडाजि गर्नलाई हाम्रा वजीर फौज जाहावाट पठाउछु हामीसंग दौलत कम छ दौलतको मेहेर भया येस्तै लडन सकन्या फौज अरू पनि जतिसम्म हुकुम हुन्छ उति फौज तयार हुन्या छन् भन्या वेहोराको श्री वादशाहका हजुरमा अर्जि चह्राइ पठायाको छ आफुहरू-ले तलमाथि पर्न गयाको वेहोरा सच्याई यो अर्जि श्री वादशाहका हजूरमा चह्राई पठाउन्या काम गर्नु भया वढिया होला मामुली वाहेक अरू कुराको अर्जि चह्राई पठाउन्या दस्तुर छैन भन्या आफुहरूका चित्तमा संका पर्न जाला यस्तो षवर आजसम्म सुनियाको थियेन यो षवर सुनियापछि हामीले श्री वादशाहका हजूरमा जाहेर गर्न्या अर्जि चन्हाई पठाउन्या धर्म हो भनि चन्हाई पठाया को छ यो अर्जि श्री वादशाहका हजुरमा चन्हाई पठाउन्या काम गर्नू भया वढिया होला १९१० साल माघ वदि २ रोज ह्लासाका श्री टुंतारिन् अम्वावाट श्री गोर्षा सर्कार लाई लेषि आयाको श्री ५ चीन वादशाहका हजूरमा चन्हाई पठाउन्या अर्जि वढिया लेषि विन्ति गरी पठायाको रहेछ तर पै चीन आकाश समान श्री ५ वादशाहलाई कुल गर्न्यासंग लडनलाई सिपाहि भारादार फौज वाकि रह्याको पनि धेरै छन् अव वन्दोवस्त पनि हुन लाग्यो मुलुक मुलुक पनि लौ सक्यो भन्या लेषि आयाको छ कि कुल्याहाहरू जम्मा भै आउंदा डरलाग्दो जस्ता पनि छ देवताको कोपले वैरिको सुर पनि घटि जान्छ लडन सकन्या छैन. वादशाहले सिपाहिले भस्म गरि छोडला आफु वाङ टाढा राज्यकाले सिपाहिहरू पठाउला भंदाबाट घाटमा दुष पाउला तैपनि श्री वादशाह-का टहल सक्यासम्म गरौंला भनि चित्तमा राष्याको हुनाले ५ वर्षको मामुली अर्जि लेषि बाहेक विचमा अर्जि चन्हाई पठाउन्या दस्तुर छैन तपनि अर्जि जाहा नछेकि श्री ५ वादशाहका हजूरमा चन्हाई पठायाको छ जो हुकुम आउला लेषि पठाउला हाङफोङ ४ साल ५ महिनाका ७ दिन जांदा—

[ राष्ट्रिय अभिलेखालयमा संग्रहित ढड्डू पुस्तकमा क्रमसंख्या तलमाथि परेकोले सोही अनुसार यहाँ दिइएको छ। — सम्पादक ]

# श्री तलेजु भवानी

— तीर्थलाल न.घः भनी

नेपालमा कतिपय प्राचीन शहरहरूको स्मृति चिह्न त्यहाँ रहेका प्राचीन राजदरवार र तलेजुको मन्दिर-ले देखाउँछ । अहिले केही शहरहरूमा तलेजु र राजदरवारका भग्नावशेष मात्र देखापरेका छन् । अनेक ठाउँमा केवल नाम मात्र बाँकी छ । त्यस्ता ठाउँहरूमा पुरातात्त्विक अनुसन्धान गर्नु आवश्यक छ ।

अब ती शहरहरूमा प्राचीन राजदरवार र तलेजुहरूको अवशेषका रूपमा बाँकी रहेका विषयमा चर्चा गरिन्छ । साँखुमा प्राचीन दरवार थियो र त्यसको अवशेषमा पुरानो मूल ढोका बाँकी नै छ । त्यसको भित्र एउटा सानो चोक छ । उक्त चोकको माझमा एउटा सानो डबुली छ । यसको वरिपरि विभिन्न कार्यालयहरू स्थापना भएकाले प्राचीन दरवार प्राङ्गणको अस्तित्व नै हराइ-सकेको छ । संयोगवश त्यो सानो डबुली बाँकी रहेको पनि पछि पतन हुने होला । यहाँ वज्रजोगिनी (खड्गजोगिनी) को जात्रामा राज खड्ग ल्याएर केही वेर राख्नु पर्ने चलन अद्यपि रहेको हुनाले मात्र यो डबुली बाँकी रहेको हुन सक्छ ।

यस स्थानबाट केही पर भग्नावशेषको रूपमा रहेको थुम्को देखिन्छ । उक्त थुम्कोको बीचमा एउटा चारकुने एक तले घर अवस्थित रहेको छ । यसको दुइतिर गारो र अर्को दुइतिरमा एकापट्टि ढोका र अर्को पट्टि सानो झ्याल छन् । झिगटी छाना सम्पूर्ण भत्किसकेको हुनाले मन्दिरको आकार हराइसकेको छ । यसैलाई नै साँखुकै शहरको तलेजु मन्दिर भन्ने कथन छ ।

यो दरवार र तलेजु मन्दिर कसले बनाएका थिए भन्ने पत्ता लागेको छैन । वज्रजोगिनी (खड्गजोगिनी) को जात्रा त सूर्यमल्लले चलाएका थिए भन्ने भाषा वंशावलीमा उल्लेख भएको पाइन्छ ।[1] यो जात्रा रत्नमल्ल-ले चलाएको थियो भन्ने पनि कसैकसैको भनाइ छ । तर जेहोस् साँखुमा दरवार अमरमल्ल या सूर्यमल्लको पाला-देखि थियो भन्ने अनुमान हुन्छ । त्यसकारण तलेजु पनि यसैबेला स्थापना भएको हुन सक्छ भनेर पनि अनुमान गर्न सकिन्छ । तर तत्कालीन अभिलेख प्रमाण नभेट्टिएसम्म ठोकुवा गरी भन्न सकिन्न ।

त्यस्तै फर्पिङमा पनि प्राचीन दरवार थियो भन्ने कुरा "राजदरवार तलेजु" भन्ने तीनतले घर फर्पिङको थुम्कोको बीचमा रहेको कारणबाट भन्न सकिन्छ । तर तलेजुको मन्दिर भने आजभोलि छैन । त्यस घरमा पहिले औषधालय राखी चिकित्सालय बनाइसकेको थियो । त्यस घरमा तलेजुको परम्परानुसार कुनै पूजाआजाहरू गर्दै आएको थियो भन्ने अहिलेसम्म थाहा छैन र दरवार कसले कहिले बनाएका थिए भन्ने पनि प्रकाशमा आएको छैन ।

यसको अतिरिक्त पालुङ शहरमा पनि राजदरवार तथा तलेजुको मन्दिर पनि थिए । ती दरवार र मन्दिर पतन भई समथर भइसकेको थियो । पछि छाडा वस्तु राख्ने गोठ बनाउनको निमित्त जग खन्दा तलेजु भगवतीको

मूर्ति र ढुङ्गाको दमाहा आदि फेला परेका थिए । सो मूर्ति फेरि कहाँ लगियो भन्ने थाहा हुन सकेको छैन । तर यस्तो पुरातात्त्विक वस्तु फेला परेको थियो भन्ने कुराबाट त्यहाँ पनि राजदरबार र तलेजु थियो भन्ने पुष्टि हुन आउँछ ।[2] तर कसले र कहिले स्थापना गरेको थियो भन्ने चाहिं प्रमाण भेट्टिएको छैन ।

त्यसै गरी कीर्तिपुर शहरमा पनि राजदरबार र तलेजुको देवल थिए । अहिले राजदरबारको नाउँमा केवल नाम मात्र बाँकी छ । त्यहाँ एउटा ठूलो देवल छ । त्यो झण्डै वसन्तपुर लाल बैठक अगाडिको देवल जस्तै छ । त्यसको झिंगटी छाना भत्की जस्ताको छाना छाएको थियो । तर त्यो पनि हूरी बतासले उडाई लगेको हुँदा खाली नाङ्गो देवल मात्र अवस्थित रहेको छ । यही देवललाई नै तलेज देवल भनिन्छ । बडादशैंमा खड्ग जात्राको दिन कीर्तिपुरमा प्रधाननीहरू प्रत्येकले सिन्दूर बट्टा (नेवारीमा सिह्लःमू) लिएर बाहिर निस्कन्छन् । तिनीहरूका अघिअघि स्थानीय बाजा र पछिपछि तिनीहरूले दर्शकहरूलाई टीका लगाउँदै आउँछन् । यही चलन रहेकोले उपर्युक्त देवललाई तलेजु देवल भनेको होला भन्ने महसूस हुन्छ । तर यो देवल पनि कहिले र कसले बनाएको भन्ने ज्ञात भएको छैन ।

फेरि मध्यपुर ठिमीमा पनि राजदरबार थियो । तर राजदरबारको भग्नावशेष भने कतै देखिदैन । हनुमान ढोकाको दरबारमा जस्तै यहाँ पनि एउटा चोक छ र यसको चारैतिर एक तले घर बनाइराखेको छ । यसको वरपर विभिन्न कार्यालयहरूले ठाउँ ओगट्दै ल्याएको हुनाले ऐतिहासिक स्थलको प्रतिष्ठा गुमिसकेको छ । तलेजुको मन्दिर कुनै भिन्नै ठाउँमा नभएकोले त्यही चोकको देवतालाई नै तलेजु भन्ने गरेको छ । वैशाख २ गते सालिन्दा यहाँ बालकुमारीको जात्रा हुन्छ । बालकुमारीको खट जात्रा गरी सकेपछि यही मूल चोकको ढोकाबाट भित्याइन्छ । त्यसकारणले मात्र यसलाई दरबारको अवशेष बाँकी रहेको भन्न सकिन्छ । यी दरबार र तलेजु पनि कहिले कसले स्थापना गरेको भन्ने थाहा भएको छैन ।

यस्तै प्रकारबाट देउपाटनमा पनि राजदरबार र तलेजु थिए भन्ने कुरा राजदरबारको अंशको रूपमा रहेको भण्डारखाल बाँकी रहेकोबाट अनुमान लगाउन सकिन्छ । यसको अतिरिक्त सडकको छेउमा एउटा दुई तले घर र घरको दैलोमा एउटा ठूलो घण्टा पनि छ । झ्याल ढोका सबै पुराना छन् । सोही घरको देवताको मूर्ति चोरी भई सक्यो भन्ने किवदन्ती छ । उक्त मूर्तिलाई देवपाटनको तलेजु भन्ने गर्दथ्यो । त्यो पनि कसले र कहिले स्थापना गरे भन्ने स्पष्ट प्रमाण देखिदैन ।

उपर्युक्त सिलसिला अनुसार उपत्यकाका प्रमुख शहर कान्तिपुर, ललितपुर र भक्तपुरमा पनि राजदरबार साथै तलेजु रहनुमा अस्वाभाविक नहोला । त्यसकारण यहाँका राजदरबार र तलेजुको सम्बन्धमा पनि चर्चा भएको पाइन्छ ।

ललितपुरमा यक्षमल्लपछि उपत्यका राज्य टुक्रिदा त्यहाँका महापात्र पुरन्दर सिंहहरूले ने. सं. ७१७ वि. सं. १६५४ सम्म राज्य गरेका थिए ।[3] त्यसपछि राजा शिवसिंह मल्लले महापात्रलाई कब्जा गरी कान्तिपुरमा मिलाए । केही समयपछि शिवसिंह मल्लले आफ्नो छोरा हरिहरसिंह मल्ललाई ललितपुरको शासन देखरेखको लागि उत्तराधिकारीको रूपमा पठाए ।[4] हरिहरसिंह मल्लपछि यहाँ यिनका दोस्रो छोरा सिद्धिनरसिंह मल्ल ने. सं. ७३९ वि. सं. १६७६ तिर राजा भइसकेको पाइन्छ ।[5] यिनले अघिको राजदरबारलाई राम्रो गरी बनाएका थिए र तलेजु पनि स्थापना गरेका थिए भन्ने भाषा वंशावलीमा उल्लेख[6] भएबाट सिद्धिनरसिंह मल्लको पालामा तलेजु र राजदरबार थिए भन्ने पुष्टि हुन आउँछ । साथै ने. सं. ८३६ वि. सं. १७७३ मा राजा ऋद्धिनरसिंह मल्ल देवले "श्री ३ इष्टदेवता प्रीतिन" भनी तलेजुको ढोकामा सुनको तोरण चढाएको कुराले झन् स्पष्ट हुन्छ ।[7]

यक्षमल्लको मृत्युपछि यिनका छोरा रायमल्ल, रत्नमल्ल र रणमल्लहरूको संयुक्त शासन चल्यो । पछि ने. सं. ६०४ वि. सं. १५४१ वैशाखमा रत्नमल्लले कान्तिपुरलाई आफ्नो स्वतन्त्र राज्य बनाए ।[8] कान्तिपुरमा पनि राज्य खडा भएपछि राजदरबार बन्नु पनि स्वाभाविकै थियो । यिनले नै ने. सं. ६२१ वि. सं. १५५८

मा तलेजुको सानो मन्दिर बनाए भन्ने इतिहासमा उल्लेख भएको पाइन्छ ।[9]

कान्तिपुरमा रत्नमल्लले स्थापना गरेको तलेजु मन्दिर कहाँनिर हो भन्ने स्पष्ट छैन । तर पछि ने. सं. ६८४ वि. सं. १६२१ माघमा महेन्द्रमल्लले तलेजुको ठूलो मन्दिर बनाए ।[10] पछि ने. सं. ७४१ वि. सं. १६७८ मा लक्ष्मीनरसिंह मल्लले सिद्धिनरसिंह मल्लसित सन्धिपत्र गर्दा यिनै तलेजु देवतालाई साक्षी राखी "श्री ३ तवदेवर स्वेष्ठ देवता सपर्ण थाङा" भनी सन्धिपत्र गरेको थियो ।[11] पछि प्रताप मल्लले पनि ने. सं. ७९४ वि. सं. १७३१ मा "श्री ३ तलेजु देवी श्री ३ देगु तले भ्याँ" भनी तलेजुमा ताम्रपत्र राखेको थियो ।[12] यसको लगत्तै पछि गएर नृपेन्द्र मल्लले ने. सं. ७९७ वि. सं. १७३४ मा तलेजुको गजूरमा फूलमाला चढाए ।[13] ने. सं. ८२५ वि. सं. १७६२ मा भाष्कर मल्लले नयाँ गजूर चढाए ।[14] ने. सं. ८४९ वि. सं. १७८६ मा जगज्जय मल्लले तलेजुलाई "श्री मन्मानेश्वरीष्ट देवता" भनी उल्लेख गरी एउटा ताम्रापत्र चाँगुमा राखे ।[15] त्यस्तै ने. सं. ८७२ वि. सं. १८०९ मा जयप्रकाश मल्लले "तलेजुमाजु" "श्री मन्मानेश्वरीष्ट देवता" भनी तलेजुलाई उल्लेख गरी अभिलेख स्थापना गरे ।[16] त्यसपछि शाहकालमा आएर ने. सं. ९२० वि. सं. १८५४ शा. सं. १७२१ मा "तलेजु देवताय नमः" भनी गीर्वाणयुद्धविक्रम शाहले तलेजुमा अभिलेख स्थापना गरेका थिए ।[17]

त्यस्तै भक्तपुरमा पनि राजदरबार र तलेजु छन् । तर कहिले स्थापना भएको हो भन्ने पत्ता लागेको छैन । तर भक्तपुरका तलेजुको सम्बन्धमा भाषा वंशावलीमा अप्रामाणिक घटना जोडी शाके संवत् १२४५ ने. सं. ४४४ पौषमा सिम्रौनगढका राजा हरिसिंहदेवले त्यहाँबाट तलेजु भवानी सहित ल्याई भक्तपुरमा आई राज्य गरेथे भनी लेखिएको छ ।[18] यसैलाई आधार मानी कतिपय मानिसहरूले अझैसम्म तलेजु हरिसिंहदेवले ल्याएका हुन् भन्दै मान्दै आएका हुन् ।

त्यसकारण भाषा वंशावलीमा कत्तिको सत्यता छ भनी केलाएर विचार गरी हेर्दा सर्वप्रथम शा. सं. १२४५ ने. सं. ४४४ अर्थात् वि. सं. १३८० ई. सं. १३२४ मा नेपालको राजधानी भक्तपुरमै थियो । किनभने अरिमल्ल ने. सं. ४४० वि. सं. १३७७ इ. सं. १३२१ चैत्रदेखि ने. सं. ४६४ वि. सं. १४०१ ई. सं. १३४५ आश्विनसम्म सिंहासनारुढ नै थिए ।[19] त्यसबेला महासामन्त रुद्रमल्ल शासनका हर्ताकर्ता नै भइरहेका थिए भने यसबेला हरिसिंह देव सिम्रौनगढबाट आई भक्तपुरमा राजा कसरी हुन आउँछ यो स्वतः असत्य सिद्ध हुन्छ ।

फेरि अरिमल्लको समकालमा दिल्लीका सुल्तान गयास सुद्दिन तुगलक बंगालमा आक्रमण गरी फर्कंदा सिम्रौनगढमा पनि आक्रमण गर्न आयो भन्ने ठानी हरिसिंह देव फौज लिई युद्ध गर्न गए । सुल्तानले हरिसिंहदेवलाई हराएपछि हार खाएर हरिसिंहदेव दोलखातिर भागे । दोलखा नपुग्दै बीचमा तीनपाटन भन्ने ठाउँमा यिनको मृत्यु भयो । दोलखाका मझीभारोहरूले यिनका छोरा मन्त्री भारदारहरू सबैलाई पक्री कैद गरे । सम्पूर्ण धन-सम्पत्ति दोलखाका मन्त्रीले जफत गरे ।[20] उक्त तात्कालिक घटनाको सिलसिलाबाट स्पष्ट हुन्छ कि हरिसिंहदेव भक्तपुर आएकै थिएन । तब यिनी भक्तपुरको राजा भए भन्ने कुरा पूरा असत्य रहेछ भन्ने थाहा पाइन्छ ।

अर्को कुरा हरिसिंहदेवकी रानी देवलदेवी दोलखामा कैद भइरहेकी थिइन् । त्यहाँबाट फुत्किएपछि भक्तपुर आई शरण मागिन् । त्यसैले रुद्रमल्लले तिनलाई शरण दिई राजदरबारमा राखेका थिए ।[21] यी कुराबाट पनि हरिसिंह देवले नेपालमा तलेजु भवानी ल्याएको भन्ने सर्वथा असत्य सिद्ध हुन्छ ।

तलेजुबारे ऐतिहासिक स्रोत विचार गर्दा यक्षमल्ल ने. सं. ५६१ वि. सं. १४९८ मा राखेको ठिमीको अभिलेखमा 'श्री मन्मानेश्वरीदेवी' भनी उल्लेख गरेको पाइन्छ ।[22] यो भन्दा अघि पनि ज्योतिर्मल्लले ने. सं. ५३३ वि. सं. १४७० मा पशुपतिमा राखेको अभिलेखमा "श्री मन्मानेश्वरी" भनी लेखेको पाइन्छ ।[23] स्थितिराज मल्लले ने. सं. ५०८ वि. सं. १४४५ मा देवपाटनमा राखेको अभिलेखमा पनि "श्री मन्मानेश्वरी" भनी लेखेको पाइन्छ ।[24] यसभन्दा पनि अघि अर्जुन मल्लको पालामा यिनका महामन्त्री जयसिंह रामले ने. सं. ५०२ वि. सं. १४३९ मा इटुँबहालमा राखेको अभिलेखमा "श्री मन्मानेश्वरी" भनी लेखेको पाइन्छ ।[25]

यही मन्मानेश्वरीलाई पछि गएर जितामित्र मल्ल-ले ने. सं. ७९७ वि. सं. १७३४ मा "श्री भवान्यै नमः" "श्री ३ स्वेष्ट देवता प्रीतिन" भनी सम्बोधन गरी मूल-चोकको पश्चिमपट्टिको चोक जिर्णोद्धार गरेको अभिलेखमा लेखे।[26] यिनैले ने. सं. ७९८ वि. सं. १७३५ मा "श्री श्री श्री भवान्यै नमः" "श्री मन्मानेश्वरीष्ठ देवता" "श्री श्री श्री स्वेष्ठ देवता प्रीतिकामतानं" भनी लेखी राजदरबारसंगैको हुङ्गेधाराको अभिलेखमा पनि लेखे।[27] फेरि अर्को ने.सं. ८०५ वि.सं. १७४२ मा "भवान्यै नमः" "श्री मन्मानेश्वरीष्ठ देवता" र "श्री स्वेष्ठ देवता सके" भनी सम्बोधन गरी तलेजुमा तोरण चढाई अभिलेख राखे।[28] त्यस्तै श्री जितामित्र मल्ल र योगनरेन्द्र मल्ल मिली ने. सं. ८१६ वि. सं. १७५६ मा "श्री ३ तलेजु" भनी सम्बोधन गरी तलेज चोकमा अभिलेख राखे।[29]

यस्तै प्रकारले भूपतीन्द्र मल्लले पनि ने. सं. ८१८ वि. सं. १७५५ मा "श्री ३ स्वेष्ठ देवता कामनाया" "श्री ३ तलजुस्के मत पूजा" भनी तलेजुको मालती चोकमा अभिलेख राखे।[30] साथै "श्री ३ दूर्गादेव्यै नमः श्री ३ स्वेष्ठ देवता तलेजुस्के" भनी लालमती देवीले पनि तलेजु चोकमा अभिलेख राखेको पाइन्छ।[31] त्यसपछि ने.सं. ८६० वि. सं. १७९७ मा "श्री ३ तलेजु सहाय" "श्री मन्मानेश्वरीष्ट देवता" भनी रणजित मल्लले अभिलेख राखेको पाइन्छ।[32] एवं प्रकारले श्री मन्मानेश्वरीलाई 'इष्ट देवता' 'भवान्यै' 'स्वेष्ठ देवता' भन्दै पछि 'तलेजु' भन्न थालेको स्पष्ट छ। त्यसपछि यो तलेजुको नाम आजसम्म भन्दै आएका छन्। त्यसकारण भक्तपुरमा तलेजु भनिएका मानेश्वरी देवता पहिलेदेखि थियो भन्न सकिन्छ।

कान्तिपुरको तलेजु देवतालाई पनि पहिले तलेजु भन्दैनथ्यो। राजा महेन्द्र मल्लको पालामा "तग्वल देवल" भनिन्थ्यो।[33] पछि "तवल देवर" "तवः देवल" भनी शिलालेखमा उल्लेख भएको पाइन्छ। राजा प्रताप मल्ल र जयप्रकाश मल्लको पालामा आएर यिनै देवललाई तलेजु देवल भनी शिलालेख आदिमा लेखेको पाइन्छ। गिर्वाणयुद्धविक्रमको समयमा गीर्वाणयुद्धविक्रमले राखेको शिलालेखमा समेत 'तलेजु देवता' नै भनी लेखिएको देखिन्छ। त्यस्तै अनेक थ्यासफूहरूमा पनि 'तलेजु' नै भन्ने उल्लेख पाइन्छ।[34]

त्यसकारण जयस्थिति मल्लभन्दा पहिलेदेखि राज्यका अधिष्ठात्री स्वेष्ठदेवता 'मानेश्वरी' भनी सम्बोधन गर्दै आएको देवतालाई पछि आएर जितामित्र मल्लले 'तलेजु' समेत नामकरण गरी लेख्न थालेको स्पष्ट थाहा भएको छ। त्यसैले मानेश्वरीलाई नै 'तलेजु' भनेका हुन् भनी सिद्ध हुन्छ।

अब 'मानेश्वरी' देवता कुन देवता र कसले स्थापना गरेका हुन् भन्ने विषयमा विचार गर्नु यहाँ अवश्यक देखिन्छ। वंशावलीहरू अध्ययन गरी हेर्दा 'मानेश्वरी' देवता लिच्छविकालदेखि थियो भन्ने झल्किन्छ। भाषा वंशावलीमा उल्लेख भए अनुसार राजा विश्वदेव (वृषदेव) ले आफ्नो कुलका इष्ट देवतालाई 'राजदेवी' भन्ने नाम राखी स्थापना गरेका थिए भन्ने देखिन्छ।[35] गोपाल राजवंशावलीमा राजा मानदेवले 'मानेश्वरी' स्थापना गरेका थिए भनी लेखेको छ।[36] त्यसकारण वृषदेवका पनाति मानदेवले आफ्नो राजकुलमा भएको इष्ट देवता ईश्वरीलाई नै सुनको मूर्ति बनाई आफ्नो नामबाट उत्थान हुने गरी 'मानेश्वरी' नाम राखी स्थापना गरेका हुन् भन्ने महसूस हुन्छ। यो स्थापना मानदेवको अभिलेख अनुसार लिच्छवि संवत् ३८६-४२७ को बीचमा भएको हुनुपर्दछ।

त्यही 'मानेश्वरी' लाई इष्ट देवता मानी भक्तपुरमा आनन्द मल्लले दीक्षा लिएको भन्ने कुरा इतिहासमा उल्लेख छ।[37] त्यसपछि जगतप्रकाश मल्लले 'श्री श्री श्री स्वेष्ठ देवताको' गुठी चलाएको भन्ने उल्लेख ने. सं. ७८८ वि. सं. १७२५ मा स्थापना गरेको शिलालेखमा पाइन्छ।[38] यस प्रकारले मानेश्वरीलाई 'श्री ३ स्वेष्ठ देवता' भनेको स्पष्ट हुन आउँछ।

अन्ततोगत्वा राजा जितामित्र मल्लले मानेश्वरीको प्रशस्तिमा श्री मन्मानेश्वरी स्वेष्ठ देवता इष्टदेवताको साथसाथै 'तलेजु' समेत लेखेकोबाट स्वतः सिद्ध हुन आउँछ। त्यसकारण यी राज्यका अधिष्ठात्री कुलदेवतालाई

'राजदेवी' 'श्री मन्मानेश्वरी' भन्दै पछि मल्लकालको उत्तरार्द्धमा आएर तलेजु भनेका हुन् ।

तर भाषा वंशावलीमा 'तुलजा माइ' र 'तुलजा देवी' भनी उल्लेख भएको पाइन्छ ।[33] त्यो केवल तिनै तलेजुलाई पुनः तुलजा नामकरण गरेको भन्नुमा अत्युक्ति नपर्ला । किनभने यो 'तुलजा' भनेको कुनै शिलालेखहरूमा देखिंदैन । फेरि उक्त भाषा वंशावलीमा 'तुलजा' हरिसिंह देवले ल्याएका थिए भन्ने कुरा नै तात्कालिक घटनाको व्यहोराबाटै असत्य हो भन्ने सिद्ध भइसकेपछि तुलजाको विषयमा पनि शङ्का गर्नु जरूरत पर्दैन ।

निष्कर्षमा हरिसिंहदेव नेपाल उपत्यकामा आएको पनि थिएन । तलेजु (तुलजा) देवता त उहिले लिच्छविकाल-देखि मान्दै आएका थिए । लिच्छवि राजा वृषदेवले 'राजदेवी' मानदेवले 'मानेश्वरी' र मल्ल राजाहरूले 'इष्ट देवता' 'स्वेष्ट देवता' र साथै 'तलेजु' भनी नामकरण गरी यिनै राज्यका अधिष्ठात्री ईश्वरीलाई नै मानिआएका हुन् ।

## पाद टिप्पणीहरू

१. सूर्यमल्ल वर्ष ५१ यिन राजाले भक्तपुरका राजाले अम्वल गरी राख्याको देश चांगु शंखपुर यी दुई देश बलात्कार गरी मिची आफ्ना राज्यसंग मिलाई भोग गऱ्या । केहि बर्ष शंखपुरमा वसी वज्रजोगिनी योगेश्वर महाकाल भैरव सिहिनी व्याघ्रिणी कन रथारोहण गराई··· प्रतिवर्ष यात्रा गराया ।

भाषा वंशावली २–५६.

२. मल्लकालीन समयदेखि तलेजुको मन्दिर पालुङशहर-को बीचमा रहेको छ भन्ने कुराको पुष्टि यहाँ प्राप्त तलेजु भगवतीको सुन्दर मूर्तिबाट नै परयाप्त हुन्छ । आजि हाउस बनाउन खन्डा मूर्ति प्राप्त भयो ।

प्राचीन नेपाल १०–३३

३. वि. सं. १६४६ भन्दा केही पहिले नरसिंहको मृत्यु भयो । पछि उद्धवसिंहको उल्लेख पाइँदैन । पुरन्दरसिंह चाहिं वि. सं. १६५४ सम्म ललितपुर-मा शासन गरिरहेका देखिन्छन् ।

इ. स. प्र. प्र. – ३

४. ललितपुरको बन्दोबस्त बाहन शिवसिंहले आफ्ना छोरा नियुक्ति गरे । केही कालसम्म हरिहरसिंहले बाबुको प्रतिनिधि भई शासन चलाए ।

ई. स. प्र. प्र. – ३

– हरिहरसिंह मल्लले ललीतपतनैमा राज्य गऱ्या ।

भाषा वंशावली २–६१

५. सम्वत ७३९ माघे मासी कृष्णपक्षे पञ्चम्यां तिथौ रुस्त नक्षत्रे वृतियोगे आदित्यवासरे – श्री श्री सिद्धिनरसिंह मल्ल प्रभु थाकुलसन एक छत्रन राज्य थाले लुँ छत्र दुंता जुरो ।

(ने. सं ७३९ वि. सं. १६७५ माघ-कृष्ण पञ्चमी हस्त नक्षत्र धृतियोग आदित्यवारका दिन··· श्री श्री सिद्धिनरसिंह मल्ल प्रभु थाकुरले एक छत्र राज्य गरिरहनु भएको बेलामा सुनको छत्र चढाइयो ।) इ. स. प्र. प. – १६

६. यिनै राजाले अघिका भन्दा सुन्दर गरी दरबार बढाई बनाया । सुनका ढोका बनाई राखि दिया । तुलजा भवानी कन यथाक्रमले स्थापना गऱ्या ।

भाषा वंशावली २–६२

– ने. सं. ७४० जेष्ठ शुक्ल १० हस्ता नक्षत्र बुद्धवार खुनु सिद्धिनरसिंह मल्लं तलेजु थापना याना प्रतिस्था यागु जुल ।

(ने. सं. ७४० वि सं. १६७६ जेष्ठ शुक्ल १० हस्ता नक्षत्र बुधवारका दिन सिद्धिनर-सिंह मल्लले तलेजु स्थापना गरी प्रतिस्था गर्नुभयो)

शंतबहादुर कर्माचार्यको वंशावली

७. "श्रीमाणिग्लाधिपति महाराजाधिराज श्री श्री जय वीर ऋद्धि नरसिंह मल्ल देवसन श्री ३ इष्टदेवता प्रीतिन थ्व लुया तोरण दोहरपा जुरो सम्बत ८३६ आश्विणि शुक्ल प्रतिपदा तिथौ"

(श्री मानिग्लाका (पाटनका) मालिक

महाराजाधिराज श्री श्री वीर ऋद्धि नरसिंह मल्ल देवले श्री श्री श्री इष्ट देवतालाई खुशी पार्न यो सुनको तोरण चढाउनु भयो ने. ८३६ वि. सं. १७७३ आश्वीन शुक्ल प्रतिपदामा)

ई. स. प्र. प्र. – २७१

८. सं ६०४ वैशाख शुक्ल एकादशी ए देश तेल रत्नमल्ल देवसन ।

(ने. सं. ६०४ वि. सं. १५४१ वैशाख शुक्ल एकादशीका दिन रत्नमल्ल देवले कान्तिपुर दखल गऱ्यो) ।

इ. स. प्र. प्र. १३६

– श्री रत्नमल्ल राजासन जदेश त्यस ओओ ह्म ८ थकुर जुजु स्याङा ओ क्वाथबहार १ ओखाबाहार १ थथू लायकू १ तादे १ थँहिति १ मूवहार १ इकुबहार १ तओया क्वाबाहार १ थ्वते राजा वुतकाव हिति चुकस लायकू कङाव च्वं ।

(श्री रत्नमल्ल राजाले कान्तिपुर दखल गर्न आयो जवान ८ थकुर राजा मारे क्वाथ बहालका १ ओखा बाहारका १ माथिलो राजकुल–का १ तादेवलका १ ठहितिका १ मूवहारका १ इकु बहालका १ तओया क्वाबहारका १ यति राजालाई हराई हिटी चोकमा दरबार गरी बसे)

संस्कृत सन्देश १०,११,१२,–८१

९. ने. सं. ६२१ (वि. सं. १५५८) कान्तिपुरमा श्री तुलजा भवानी स्थापना गरी सानो देवल बनाए ।

मल्लकालीन नेपाल – १०४

१०. सम्वत ६८४ माघकृष्ण दशमी कुन्हु तवदेवर प्रतिष्ठा याङा दिन जुरो ।

(ने. सं. ६८४ वि. सं. १६२१ माघ कृष्ण दशमीका दिन तवदेवर (ठूलो देवल) बनाई तलेजु स्थापना गरी प्रतिष्ठा गरेको दिन भयो )

पूर्णिमा १२–३०

– श्री श्री महेन्द्र मल्ल प्रभु थाकुरसनं श्री ३ तग्वो देवल प्रतिस्था यात– सम्वत ६८४ माघ कृष्ण ॥

(श्रीश्री महेन्द्रमल्ल प्रभु थाकुरले श्री ३ तग्वोदेवल (तलेजु) प्रतिस्था गरे– सम्वत ६८४ वि. सं. १६२१ माघ कृष्ण ॥)

मेडिइभल नेपाल ४-२०

११. स्वस्ति । श्री ३ तवदेवर स्वेष्टदेवता सपर्ण याङन श्री श्री जयलक्ष्मी नरसिंह मल्ल देव श्री श्री जय सिद्धि नरसिंह मल्ल देव उभय ठाकुलसन एकानि शत्रु एकाति मित्र याङन सत्य पुरस्कार याङ बंध याङ विज्याङाया भाखा··· – श्रेयोस्तु सम्वत ७४१ माघ वदि चतुर्दशी शनैश्चर शुभम् ॥

(आफ्ना इष्टदेवता तबदेवल साक्षी राखेर श्री श्री जय लक्ष्मी नर सिंह मल्ल देव श्रीश्री जय सिद्धिनरसिंह मल्ल देव दुवै ठाकुरले एकानी शत्रु एकाति मित्र गरी सत्यबाचा गरी गर्नुभएको सन्धिको व्यहोरा··· ने. सं. ७४१ वि. सं. १६७७ माघ कृष्ण चतुर्दशी शनिश्चरवार । शुभम् ।

इ. स. प्र. प्र. – १७

१२. श्री ३ तलेजु देवी श्री ३ देगुली तले देवी भ्यां श्री श्री प्रताप मल्ल भूपतिना अस्मिन्नर्थे अष्टादश रोपनिकानि संप्रदत्तानि । ७९४ जेष्ठ माश शुक्ल–पक्षे पूर्णमास्यान्तिथौ ।

(ने. सं. ७९४ वि. सं. १७३१ जेष्ठ शुक्ल पूर्णिमाको दिन श्री श्री प्रताप मल्ल राजाले श्री ३ तलेजु देवीलाई र श्री देगुतले देवीलाई यस निमित्त अठाह्र रोपनी जगा चढाउनु भयो)

इ. स. प्र. प्र. – ६२

१३. सं. ७९७ वैशाख शुक्ल चतुर्थि मृगशीर नक्षत्र बुधवार थ्वकुन्हु श्री ३ तवदेवलस श्री नृपेन्द्र मल्लनं स्वानमाला तया दिन ।

(ने. सं. ७९७ वि. सं. १७३४ वैशाख शुक्ल चतुर्थी मृगशिरा नक्षत्र बुधवारका दिन श्री ३ तवदेलमा नृपेन्द्र मल्लले फूलको माला चढाए)

पूर्णिमा १२–३७

१४. स. ८२५ कार्तिक कृष्ण अष्टमी मघ नक्षत्र वुधवार थ्व कुन्हु तव देवलया गजुर कोकार। माघ शुक्ल षष्ठि रेवती नक्षत्र शुक्रवार थ्व कुन्हु चुलिका छार। माघ कृष्ण अष्ठी अनुराधा नक्षत्र अगारवार थ्व कुन्हु अग्नि स्थापन। फागुण शुक्ल तृतीया रेवती नक्षत्र शुक्ल योग वृहस्पतीवार थ्व कुन्हु गजुर छार। फागुण शुक्ल पञ्चमी भरणी शैनेश्चर थ्व कुन्हु पूर्णा श्री श्री भास्करमल्ल देवन छार॥

(ने. सं. ८२५ वि. सं. १७६२ कार्तिक कृष्ण अष्टमी मघा नक्षत्र वुधवार यो दिन तबदेवरका गजूर झिकियो। माघ शुक्ल षष्ठी रेवती नक्षत्र शुक्रवार यो दिन चुलिका चढायो। माघ कृष्ण अष्टी अर्नुराधा नक्षत्र मंगलवार यो दिन अग्नि स्थापना गऱ्यो। फागुण शुक्ल तृतीया रेवती नक्षत्र शुक्लयोग वृहस्पतिवार यो दिन गजुर चढायो। फागुण शुक्ल पञ्चमी भरणी शनिश्चरवार यो दिनमा पूर्णा गरियो। श्रीश्री भास्करमल्ल देवले चढायो।)

मेडिइभल नेपाल–४५

१५. ···श्री मन्मानेश्वरीष्ट देवता वरलब्ध प्रसाद— नेपालेश्वर महाराजाधिराज राजराजेन्द्र सकल राजचक्राधिस्वर श्री श्री जगज्जयमल्ल परम भट्टारक देवानां – सम्वत ८४९ आषाढ शुदि ११।

(—श्री मानेश्वरी इष्ट देवताबाट प्रसाद पाएका··· नेपालका राजा महाराजाधिराज राजराजेन्द्र सवै राज समूहका मालिक श्री श्री जगज्जय मल्ल परम भट्टारकदेव प्रभु ठाकुरले – ने. सं. ८४९ वि. सं. १७८६ आषाद शुक्ल एकादशी।)

इ. स. प्र. प्र. – ८७

१६. श्री ३ वज्रजोगिनी। श्री ३ तरजुमाजु। श्री ३ देवउत्तर॥ श्री ३ गरूड नारायण॥ श्री ३ पशुपति। श्री ३ गोकर्ण। श्री ६ स्वयम्भु चैत्य।— श्री मन्मानेश्वरीष्ट देवता वरलब्ध — नेपालेश्वर महाराजाधिराज राजराजेन्द्र ··· श्री जयप्रकाश मल्ल— सम्वत ८७२ आषाढ शुदी १ शंक्रान्ति वुद्धवार—।

(श्री ३ वज्रजोगिनी॥ श्री ३ तरजुमाजु। श्री ३ देवउत्तर॥ श्री ३ गरूड नारायण। श्री ३ पशुपति। श्री ३ गोकर्ण। श्री ३ स्वयम्भु चैत्य।—श्री मानेश्वरी इष्टदेवताबाट बर पाएका ···· नेपालका राजा महाराजाधिराज राजराजेन्द्र – श्री जयप्रकाश मल्ल—— ने. सं. ८७२ वि. सं. १८०९ आषाढ शुदि १ संक्रान्ति वुधवार)

मेडिइभल नेपाल ४–३०४

१७. स्वस्ति श्री ३ तलेजु नेवतायै नमः। स्वस्ति शालिवाहनीयशके चन्द्र नयनाश्वकै १७२१ मिते प्रमोद नाम सम्वतसरे श्री सूर्य दक्षिणायने आश्वीन मासे कृष्णपक्षे अष्टम्यां पुण्य तिथौ रविवासरे··· श्री महाराज गीर्वाणयुद्ध विक्रम शाह···।

शाहकालीन अभिलेख – २८९

१८. शाके सम्वत १२४५ नेपाल सम्वत ४४४ साल पौषमासका शुक्लपक्ष नवमी तिथि शनिश्चरवारका दिन आरम्भ गरी हरिसिंह देव राजाले तुलजा भवानी सहित नेपाल पुरिमा प्रवेश गरी राजधानी शहर भक्तपुरमा गऱ्या।

भाषा वंशावली २–३०

१९. ने. सं. ४४० चैत्र कृष्ण द्वादशी ग्वलस श्री जय अरिमल्ल अभिशेष दिन॥

(ने. सं. ४४० वि. सं. १३७७ चैत्र कृष्ण द्वादशीका दिन देउपाटनमा श्री जयारिमल्लको अभिषेक गरियो)

इ. स. प्र. प्र. – २३५

– श्री जय तुङ्गमल्लदेवका छोरा श्री जय रूद्रमल्ल देवले आपनो प्रभावले आफ्ना सम्बन्धी श्री जयारि मल्लदेवलाई राज्याभिषेक दिई राजालाई थामि तात्र दिए, सारा नेपाय नुवाकोटसम्ममा श्री जय रूद्रमल्लले एक छत्र राज्य गरे।– ने. सं. ४४६ वि. सं. १३८३ आषाढ पूर्णिमाको दिन रात्री रूद्रमल्ल स्वर्ग गए।

इ. स. प्र. प्र. – २३४

– सं. ४६४ आश्विनी शुदि ७ स्वं पहरस तव भुकम्प वव: थ्व संतीं ग्वलंस श्री जयारिमल्लदेवस अस्त ॥

(ने. सं. ४६४ वि. सं. १४०१ आश्विन शुक्ल सप्तमीका दिन ३ प्रहर जाँदा ठूलो भूकम्प भयो। यसको भोलिपल्ट देउपाटनमा श्री जयारि मल्ल देवको मृत्यु भयो)

इ. स. प्र. प्र. – २३५

– उभयराज राजकुल सानुमतेन, सम्वत ४६७ श्रावण वदि ४ श्री जयराजदेवस्य राजा कृत: सर्व समतेन।

(ने. सं. ४६७ वि. सं. १४०४ श्रावण कृष्ण चतुर्थिका दिन दुवै राजकुलको अनुमतिले सवैको सल्लाहले श्री जयराजदेव राजा बनाइए)

इ. स. प्र. प्र. – २३६

२०. स. ४४६ माघ शुदि ३ तिरहुति हारशिह राजासन मिथ्लासनतो सन्तगहीटो दिल्लीस तुरकयाके वङ रायत मोनारपम्, थमु अगुमन याङ वस्थम् शिमरावन गह्व भङ्ग याङ, तिरहुतिया राजा महाथ आदिन समस्त व डंङ व्यसनवङ्गटोम, ग्वलछिनो लिन्दु विरवबःग्वलछिन राजगाम दूल खाधारे वंग्व। टिपाटस राजा हरिसिंहटो शिक्व, थ्वस कायन महाथन उभय बंधि यङा कुलनं जोङ बि फंग्व, राजगामया मझीं भारो धायान समस्त धन कासन ॥

(ने. सं. ४४६ वि. सं. १३८२ माघ शुक्ल तृतीया ॥ तिरहुतका राजा हरिसिंहदेवले रैतीहरू जम्मा पारी आफू अघि सरी मिथिलावाट दिल्ली का तुरक (गयासुद्दीन तुगलक) माथि जाइलाग्यो। सिम्रौनगढ ध्वस्त पारियो। तिरहुतका राजा मन्त्री आदि सबै उठी भागे। केही कालपछि फेरि पसे। केही कालपछि राजग्राम दोलखामा आउदा टिपाटमा (तीन पाटनमा) राजा हरिसिंहदेवको मृत्यु भयो। यिनका छोरा मन्त्री दुवै कैद गरिए, परिवार पनि समातियो।– राजग्रामका भारदारले जम्मै धन हात लाए।)

इ. स. प्र. प्र. – २३३

२१. वि फंग्व ॥ गोपाल वंशावली

– 'बि फंग्व' को शर्थं शर्णमागे भन्ने रहेछ।

पूर्णिमा ७–१४

२२. स्वस्ति–… श्री मन्मानेश्वरीदेवी वरलब्ध–… श्री नेपाल मण्डलेश्वर… श्री श्री जय यक्षठुदेवसरू– सम्वत ५६१ फागुण शुक्ल पूर्णिमासी सोमवार देवल प्रतिस्था दिन ॥

मेडिइभल नेपाल ६१–६२

२३. …श्री जय ज्योतिर्मल्ल नृपतो श्री मन्मानेश्वरी ववलब्ध सम्वत ५३३…।

मेडिइभल नेपाल २६ – ४८

२४. – श्री मन्मानेश्वरी वरलब्ध… श्री श्री जयस्थिति राजमल्ल देवन… नेपालीक सम्वत सर ५०८ मार्ग शीर…।

मेडिइभल नेपाल – २७

२५. … श्री श्री मानेश्वरी वर प्रतिलब्धस्य महामन्त्री श्री जयसिंह रामवर्द्धनस्य प्रतिपालित बिराज्ये –। स. ५०२

मेडिइभल नेपाल – २४

२६. ॐ स्वस्ति ॥ श्री श्री श्री भवान्यै नमः । भाद्रे सप्त स्वगाब्धं समीत सके सोमे द्वितीया तिथौ योगे चैव शुभे तथार्थमसुरे भे शुक्लपक्षे शुभे श्री श्री जय जितामित्र मल्लदेव थाकुरसन श्री श्री श्री स्वेष्ट देवता प्रीतीन मूल चुकया पछिम रघुवंशी सिरोमणि श्री श्री जय जितामित्रदेव वसलपा एताचुक जिर्णोधारयाङा ॥ सम्वत ७९७ भाद्र शुदि द्वितीया ॥

अभिलेख संग्रह ७–२४

२७. स्वस्ति । श्रीश्रीश्री भवान्यै नम ॥ आस्ते सास्ता वदान्यो नृप मुकुटमणि श्री जितामित्र मल्लो··· श्री मन्मानेश्वरीष्ट देवता वरलब्धीत रघु वंशावतार श्रीमत श्रीश्री सुमति जय जितामित्र मल्लदेव प्रभु थाकुरसन श्रीश्रीश्री स्वेष्ठदेवता प्रीतीकामनानं··· ने. सं. ७९८ आषाढ शुक्ल दशमी··· ।

अभिलेख संग्रह ७–२५

२८. स्वस्ति ॥ श्री ३ भवान्यै नम । श्री मन्मानेश्वरीष्टदेवता वरलब्ध प्रसादित··· श्री ३ स्वेष्ठ देवता सके श्री श्री सुमति जितामित्रमल्लदेव सन थ्व तोरण खापा सहितंन दुता ॥ नेपाल सम्वत ८०५ मार्गशिर कृष्ण नवम्यां—शनिश्चरवार ।

अभिलेख संग्रह ७–२८

२९. ॐ स्वस्ति ॥ श्री ३ तलेजु ॥ श्री ३ करूणामय ॥ श्री ३ पशुपति ॥ श्री ३ गरूड नारायण ॥ श्री ३ गुह्येश्वरी । श्री ३ वज्रजोगिनी ॥ श्री ३ हरिसिद्धि ॥ थ्व देवता साक्षितयाव श्रीश्री सुभति जय जितामित्र मल्लदेव दाजुस्त श्रीश्री जय योगनरेन्द्र मल्लदेवसन च्वसें दुन्ता । — सम्वत ८१६ फागुण शुक्ल द्वादशी ॥

अभिलेख संग्रह ११–१०

३०. — राजाधिराज परमभट्टारक सूर्यबंशावतंस मानव गोच श्रीश्री भूपतिन्द्रमल्ल देवबर्माह श्री ३ स्वेष्ट देवता प्रीतीकामनया श्री श्री तलेजुस्के मतपूजा याय माल । वुसाधन कुन्हु ।··· नेपाल सम्वत ८१८ फागुण मासै शुक्ल पक्षे नवम्यां तिथौ ॥

(नेपाल सं. ८१८ वि. १७५५ फागुण महिना शुक्ल पक्ष नवमी तिथिका दिन - राजाधिराज परमभट्टारक सूर्यवंशका मानवगोत्रका श्री श्री भूपतीन्द्र मल्लदेव वर्माहंले श्री ३ स्वेस्ट देवता खुशी होउन् भनी कामना गरी श्री श्री तलेजुलाई दीपार्चन पुजा गर्नुं । वर्ष वंदि दिन)

अभिलेख संग्रह ४–६

— सम्वत ८२५ जेष्ट मासे शुक्ल पक्ष द्वितीयां तिथौ - आदित्यवासरे - ··· थ्वकुन्हु श्री श्री स्वेष्ट देवता प्रीतीन श्री श्री जय भूपतीन्द्र मल्ल देव महाराजा धिराज थाकुरसन महाकष्ट याङ थ्व घण्टा सहित खम्ब दयकाव थ्वगुलि दिनसं वर्ष प्रति थापुजा यायमालाकं ढुंता जुरो ॥

(ने. सं. ८२५ वि. सं. १७६२ जेष्टमासे शुक्लपक्ष द्वितीया तिथिमा— आइतवारका दिन···; यो दिनमा श्रीश्री स्वेष्ट देवता खुशी पार्नानिमित्त श्रीश्री जय भूपतीन्द्र मल्ल देव महाराजाधिराज ठाकुरले महाकष्ट गरी यो घण्टा सहित खम्बा बनाए । यो दिनमा वर्षैपिच्छे कर्माचन पुजा गर्नुं भनी चढाएको भयो)

अभिलेख संग्रह ४–११

— ··· श्री मन्मानेश्वरीष्ठ देवता वरलब्ध प्रसादित रघुवंशावतार - महाराजाधिराज परम भट्टारक श्रीश्रीश्री भूपतीन्द्र मल्ल देवसन श्रीश्री स्वेष्ट देवता तलेजुस सुवर्ण प्रासाद सेङास जिमष्ठपु गजुर लुँपोल धलि भागिल जबखब सिंह बेताल छत्र मोथल आदिन तयाव जीर्णोधार याङा नेपाल सम्वत ८२६ जेष्ठमास कृष्णपक्ष चतुर्थि पर पञ्चमी तिथि शतभिषनक्षत्र आयुस्मान योग वुधवार थ्वकुन्हु ॥

(ने. सं. ८२६ वि. सं. १७६३ जेष्ठ कृष्ण चतुर्थि उप्रान्त पञ्चमी वुधवार शतभिषा नक्षत्र आयुष्मान योगका दिन ·· श्री मानेश्वरीष्ट देवता वरप्रसाद पाएका रघुकुलमा जन्मेका ·· महाराजा धिराज परमभट्टारक श्रीश्री जय भूपतीन्द्रमल्ल देवले आफ्ना श्री ३ स्वेष्ठ देवता तलेजुको

सुनको मन्दिर विग्रेको हुनाले ११ वटा गजुर, सुनको छाना, दलिन भागिल दायाँ बायाँ सिंह वेताल छत्र मुठल आदि राखी जीर्णोद्धार गरियो)

इ. स. प्र. प्र. – १७५

– स्वस्ति श्री ३ तलेजुस्के श्रीश्री जय भूपतीन्द्रमल्ल देवस··· माता श्रीश्री लालमती देवीसनं सुवर्ण बिलिपति – दुंता जुल । सम्वत ८३५ फागुण शुक्ल द्वितीया··· ।

(ने. सं. ८३५ वि. १७७२ फागुण शुक्ल द्वितीया दिन श्री ३ तलेजुलाई श्रीश्री भूपतीन्द्र मल्लदेवका राजमाता श्री लालततीदेवीले सुनको तुंडाल – चढायो)

अभिलेख संग्रह ११–३२

– ॐ स्वस्ति श्री ३ स्वेष्टदेवता प्रीती कामनान श्री जय जितामित्रमल्ल देव दिवंगत श्री लालमती देवीसन सुवर्ण प्रतिमा दयकाव दुंता । सम्वत ८२९ आश्वीन शुदी ८ शुभं ।

(ने. सं. ८२९ वि. सं. १७६६ आश्वीन शुदि अष्टमी दिन श्री ३ स्वेष्ट देवता खुशि हुन् भन्ने कामना गरी स्वर्गीय जय जितामित्र मल्लदेवका शालिक बनाइयो)

अभिलेख संग्रह ११–१३

३१. श्री ३ दुर्गादेव्यैनम ।। श्री ३ स्वेष्टदेवता तलेजुस्के श्रीश्री लालमती देवीसन थब स्त्रीपुरुषया सुवर्ण प्रतिमा दयकाव आश्वीन शुक्ल अष्टमी खुन्हु निसें देव क्वहाँ बिज्याके थहाँ बिज्यातके तोले मत छोयके यात··· । सम्वत ८२९ आश्वीन शुक्ल महाष्टमी तिथि श्वखुन्हु दुंता जुरो ।

(ने. सं. ८२९ वि. सं. १७६६ आश्वीन शुक्ल महाष्टमी तिथिका दिन श्री ३ दुर्गायनमः । श्री ३ स्वेष्टदेवता तलेजुलाई श्रीश्री लालमती देवीले आफ्नो स्त्रीपुरुषको सुवर्णको सालिक बनाई आश्वीन शुक्ल अष्टमी दिनदेखि देवता तल ल्याउँदा माथि लैजाँदासम्म दीप वाल्नलाई··· ।)

अभिलेख संग्रह ७–३१

३२. ॐ श्री ३ तलेजु सहाय ।। श्री ३ गणेश देवस्के पताङा विया··· श्री मन्मानेश्वरीष्ठ देवता ···– महाराजाधिराज श्री रणजित मल्लदेव – सम्वत ८६० वैशाख वदि १ वृहस्पतीवार कुन्हु ।

(ने. सं. ८६० वि. सं. १७९७ वैशाख कृष्ण प्रतिपदा वृहस्पतिवार दिन श्री ३ तलेजु सहाय ।। श्री ३ गणेश देवलाई पताका चढायो– श्री मानेश्वरीष्ट देवता महाराजाधिराज श्रीश्री जय रणजितमल्लदेव– ।)

अभिलेख संग्रह ११–१५

३३. सं. ८०२ कार्तिक शुक्ल अष्टमी उत्तराषाढा नक्षत्रे आदित्यवार श्व कुःहुया बेला घटि ५ बेङाव घटि १० श्वतेन न्ह्या श्रीश्री तरेलु कोहाँ बिज्यातकाओ खण्ड खडा जुरो ।

(ने. सं. ८०२ वि. सं. १७३९ कार्तिक शुक्ल अष्टमी उत्तराषाढा नक्षत्र आदित्यवार यो दिनका बेला घडि ५ उप्रान्त घडि १० यावत अघि श्रीश्री तलेजु तल ल्याई खड्ग स्थापना गरियो ।)

मेडिइभल नेपाल १५

– स. ९०९ श्रीश्री तलेजुया पिथुस डोय थाहा जोङ श्री रणबहादुरया पजाओस पिथुस चोक बमुजात सिला बाथोरा पचगव्य हाला ग्वलषा यजु थलि ।

मेडिइभल नेपाल – ५५

३४. अव उप्रान्त अघि नेपालमा राज्याभिषेक दियाका राजा विश्वदेवस्य भोग वर्ष ४८ यी राजाले पनि वहुतै निति गतिले प्रजा प्रतिपाल गरी सुख भोग गरिरह्या । यिन राजाले दरवार ९ तला विहार गरी बनाई ठूलो वगैंचा बनाया ।

त्यहि स्थानआफ्ना आगम स्वेष्टदेवताकन नेम गरी श्री देवीका नाम 'राजदेवी' भनी प्रख्यात गरी प्रतिवर्ष आफुले देवाली मान्दा भया ।

भाषा वंशावली १-७४

३५. मानदेव वहार नाम गरी दरवारमै आफ्नै नामले आफ्ना कुलमा श्रेष्ट देवताकन 'मानेश्वरी' भनी प्रतिष्टा गर्‍या ।

भाषा वंशावली १-७७

— मानदेव नाम राजाले राजकुलमा रह्याका परमेश्वरी कन भक्तिभाव गरी इश्वरीकन शास्त्रोक्त अनुसार वर्णन गरी गीत स्तोत्र वनाई अघिदेखि बिरा भयाका देवीकन संसारकन सार भयाका भनी आफ्ना नामले 'मानेश्वरी' प्रख्यात गरी फेरि सुवर्णका मूर्ति बनाई प्रतिष्ठा कर्म गर्‍या ।

भाषा वंशावली १-७८

३६. श्री मानदेव वर्ष ४१॥— स्व नामेन मानविहार प्रतिष्ठितं पुन श्री मानेश्वरीदेवी प्रतिष्ठितं ·· ।

मेडिइभल नेपाल – ११६

३७. अस्यां श्री रघुवंश भौतिक मणि— दत:
सान्द्रश्चन्द इवान्वितोति मधरैरानन्ददेव करै: ॥
उच्चै शक्तिधर कुमारपदवीं प्राप्तो चितैर्दीक्षित
··· य: महिमा प्राप्त · त्यै श्वरीं ॥ २३
यसोमल्ल श्व तैरेव कुमारा नीक्षिता अमि ॥
दीक्षां ज्ञान समर्य— ··· ··· — — ॥

मेडिइभल नेपाल – १३

३८. स्वस्ति ··· भक्तपुरै · स्वेष्टदेवता चरणकमल सेविको मानव गोत्र श्रीश्री जगतप्रकाश मल्ल बर्म्मा··· — श्रीश्रीश्री स्वेष्टदेवतायै गोष्ठिकृत्य सम्प्रद्यदे ॥ अनेक कर्मणा श्रीश्रीश्री स्वेष्टदेवता प्रीणातु ॥ अथ नेपाल भाषा ॥ थ्व वुया वसानन हाने, मोहनिया देव कोहाँ विज्यास्तुनंनिसें याकात पिर्यां मविज्यातालय मता छोयके माल··· सम्वत ७८८ जेष्ठ कृष्ण अष्टमी शतविषा नक्षत्र विस्कम्भ योगे शुक्रवार थ्वकुन्हु दुस्ता ।

(स्वस्ति··· भक्तपुरमा— ··· स्वेष्टदेवताको चरण कमलका सेवक मानव गोत्र श्रीश्री जगत प्रकाश मल्ल बर्म्मालि— श्रीश्रीश्री स्वेष्टदेवताका गुठी राखियो । अनेक कर्म गर्न श्रीश्रीश्री स्वेष्ट देवतालाई चढाऱ्यू । अथ: नेपाल भाषा ॥ यो जगाको आयस्ताले वदा दशैंमा देवता तल ल्याएदेखी माथि नलगेसम्म दीप वाल्ना निमित्त··· ने. सं. ७८८ वि. सं. १७२५ जेष्ठ कृष्ण अष्टमी शतभिषा नक्षत्र विस्कम्य योग शुक्रवार यो दिन चढाइयो ।)

अभिलेख संग्रह ७–२३

३९. "श्री तुलजा माइको उत्पत्ति'

भाषा वंशावली २–३१

— "श्री तुलजादेवीको नेपालमा प्रतिष्ठा"
"तुलजा मन्दिर अगाडिका गणेशको उत्पत्ति"

— "तुलजा देवीको वरदान"

भाषा वंशावली २–३४–३५

# ऐतिहासिक पत्र-स्तम्भ

श्री

श्री ५ सर्कार
२

श्रीशिव
३

श्रीवाज्याज्यू श्रीवावाज्यू
१ ४

स्वस्तिश्री काजी मेघगंभीरसिंह वस्त्यात कस्य पत्रम् आगे धनपतिपाध्या वृहस्पतिपाध्या महिपतिपाध्या गोताम्या भाई गैह्र स्मेतके चयनपुरका अम्वल सिद्धिपुरमा लडाइ हुंदा हाम्रा— वाट हानमार गरी वषतसुन्दर हिटि र वनराजि वधैचा वनाइ···२··· मा विन्ति पारी त्यो गुठिजगाको लालमोहर गराइ तिम्रा वावा तुलाराम पाध्या गोताम्यालाइ कुल कविता स्मेत लगि वस भनि राष्याको रहेछ पछि तिह्रे रुले पौवा वनाइ—३··· स्थापना गरि जातजातका विरुवा लगाइ वधैचा गुलजार गर्दा १ बाट वन्दोवस्त गरि दिया वमोजिम···४···वाट पनि दस्कत गरि दियाको रहेछ आज हामिवाट पनि सो वमोजिम थामि दियाकै छ वधैचामा जातजातका विरुवा लगाउनु गाउ घर गुलजार गर्नु हिटि वधैचाको चिताय नगरि हेमायत गर्न्या रैतिलाई गाउंघरमा नराषनु गुठिका षेत पाषाको पैदावार जो उठ्छ तेसले पौवा हिटि वधैचाको मर्मत र रोजरोजका पूजाको षर्च अक्षता गर्नु नाग पंचमिमा ब्राह्मण भोजन गराउनु गुठिभित्रका कुरियालाइ वधैचाको काम लगाउनु जोगि संन्यासी फकीर फकेडा ब्राह्मण भलाआदमी आउदा वेलावेलाको फलफुल जो आया पनि दिनु सालिदा ताहाको फलफुल र कागती ज्यांविर निवुवाको चुक् तेस वधैचामा फल्याका रुद्राक्ष ठुलाठुला दाना हामिसंग दाखिला गर्नु भन्या वंदेज वांधी अघि भयाका लालमोहर मुषतियार भरभारादारका दस्कत र···१·४· हरूबाट गरिदिनु भयाका दस्कत वमोजीम आजसम्म तिमिहरूले चर्च्या वेहोर्न्याका गुठिको जगा षेत पाषो आज हामिबाट पनि थामि दस्कत गरिदिन्यु आपना षातिरज्मासग जगा अवाद गुलजार गरि २··को जय मनाइ हामि लाइ आसीरवाद चलं गरि वस इति सम्वत १९०७ साल मिति फागुण वदि १२ रोज ५ शुभम्—

नरपतिपाध्यागौतम

भज्याङखर्क वडा नं ८ चैनपुरबाट

प्राप्त

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'प्राचीन नेपाल' का निमित्त प्राग्–इतिहास तथा पुरातत्त्व, लिपिविज्ञान, हस्तलिखित ग्रन्थ, मुद्राशास्त्र, अभिलेख, मूर्तिशास्त्र, संग्रहालय तथा ललितकलासंग सम्बन्धित मौलिक रचनाको माग गरिन्छ ।

रचना संक्षिप्त तथा प्रामाणिक हुनुका साथै अद्यापि अप्रकाशित हुनुपर्दछ । तर कुनै प्रकाशित विषयका सम्बन्धमा नयाँ सिद्धान्त र प्रमाण प्रस्तुत गरिएको भए तिनको स्वागत गरिनेछ ।

रचनासंग सम्बन्धित चित्रहरू पठाउन सकिनेछ । रचना पृष्ठको अग्रभागमा मात्र लेखिएको हुनुपर्नेछ । प्रकाशित लेखहरूमा व्यक्त गरिएको भावना वा मत सम्बन्धित लेखकको हो ।

महानिर्देशक
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Contribution of original nature dealing with pre-historic and field-archaeology, epigraphy manuscripts, numismatics, archives, art, anthropology and architecture of Nepal and museum and other techniques connected with various aspects of our work are invited to 'Ancient Nepal'.

The contribution should be concise and well documented, and based on hitherto unpublished data, if not new interpretation of already known evidence.

The opinions expressed are those of the authors and do not necessarily reflect the views of the editor or the Department of Archaeology.

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